

METHODIST REVIEW

SEPTEMBER, 1927 .

WILLIAM BLAKE COMES BACK

RICHARD ROBERTS

Toronto, Canada

I

WILLIAM BLAKE has lain in an unknown grave in Bunhill Fields amid the noise of London traffic these hundred years. But he is now risen from the dead. As far back as 1863 the stone had been rolled away from the grave by Gilchrist's *Life of Blake*, on its own merits a notable book. But the hour had not yet struck. Another century had to dawn before Blake could march with banners into his own. But if the time of waiting has been long, the resurrection has been glorious. Few men have been so fortunate in their interpreters as Blake has been—Swinburne (1868, new edition, 1906), Berger, Edwin Ellis, Basil de Selicourt, G. K. Chesterton, Charles Gardner, Osbert Burdett have all presented the world with "full-dress" critical or expository studies of Blake. The texts and illustrations of Blake have been produced and reproduced in one form or another times without number, with editors of the distinction of E. J. Ellis and W. B. Yeats (1893), Maclagan and Russell (1904), John Sampson (1913), and others, and culminating in the definitive text of Blake's writings by Geoffrey Keynes, magnificently published by the Nonesuch Press, and the notable reproductions of Blake's drawings and illustrations by the firm of Ernest Benn. Henceforth the world is without excuse for not knowing its Blake.

And yet it remains true, and always will, that there is much of Blake that no man will ever know. The most patient reader will

find himself baffled by large tracts of unconquerable obscurity in the later work of Blake; and Mr. Osbert Burdett is probably right in insisting that it is wasted time and misplaced ingenuity that is spent in unraveling the tangle of Blake's wild symbolism. No doubt, it was plain and luminous to Blake himself, but like others of the major mystics, he speaks in an idiom which is "caviare to the general." But this does not by any means imply that we can pass Blake by. There is endless delight in the sheer naïve loveliness of "The Songs of Innocence," and a beauty maturer but no less quickening in "The Songs of Experience." Many of the aphorisms in "Auguries of Innocence" are in general circulation, and some of the lyrics in the "prophetic" books are public property. Even in the most tangled thickets of his symbolism we find many clearings of plain translucent thought, and these are in themselves a sufficient reward for the toil and weariness of the road that brings us to them.

The object of this writing is not literary or æsthetic criticism of Blake. It is rather to indicate what it is in the content of Blake's mind that gives him so astonishing a context in the mind of this generation. To be sure, Blake has always found a hearing in the mind that is innately of the rebel type, for he was the complete rebel. Most rebels direct their assaults against specific bondages, but Blake was the sworn implacable enemy of all orthodoxies, all traditions, all systems, all conventions, whether in art or in religion, in politics or in thought, which held the human spirit in thrall. Each in its turn comes under his fierce and reckless lash. Any institution or dogma that bound the human soul was soon or late to come up for Blake's judgment, and on none of them did he pass less than a capital sentence. It is characteristic of him that he sympathized with the French Revolution, even daring to wear the red cap in London streets; and he projected a great epic on the subject, of which one book only saw the light. He was one of the many Englishmen of his day who sympathized with the revolt of the thirteen colonies, and one of his most notable "prophecies" is a celebration of the War of Independence. That war, however, Blake saw not as a mere struggle of groups of men, and its *venue* was not the soil of the colonies. The war he beheld was

a titanic struggle of invisible powers, of whom the terrestrial actors were but symbols, and the battle was joined in some portentous no man's land between heaven and hell. He saw the struggle *sub specie aeternitatis*. But his own central passion breaks out in a lyrical passage which belongs rightly to the classics of freedom:

"The morning comes, the night decays, the watchmen leave their station,
The grave is burst, the spices shed, the linen wrapped up;
The bones of death, the cov'ring clay, the sinews shrunk and dry'd
Reviving shake, inspiring move, breathing, awakening,
Spring like redeemed captives when their bonds and bars are burst.
Let the slave grinding at the mill run out into the field,
Let him look out into the heavens, and laugh in the bright air,
Let the enchain'd soul, shut up in darkness and in sighing,
Whose face has never seen a smile in thirty weary years,
Rise and look out; his chains are loose, his dungeon doors are open;
And let his wife and children return from the oppressor's scourge.
They look behind at every step and believe it is a dream,
Singing: 'The Sun has left his blackness and has found a fairer morning,
And the fair Moon rejoices in the clear and cloudless night,
For Empire is no more, and now the Lion and the Wolf shall cease.'"

II

But it is not Blake the rebel who is coming back. We have indeed heard much talk of revolution in these latter years; and God knows the world needs a revolution. But the dogma of revolution has become somewhat dishevelled and threadbare, and the world has had its fill of violence. The current noise of the military clique everywhere is no more than a popping backfire. The world has begun to look the other way. It sees that successful violence is self-defeating, and that revolution is never more than redistribution, new top-dogs for old, a new deal of the old dirty cards; and it is beginning to be a little weary of the dreary and fruitless game of conventional politics, and to be doubtful of that precarious synthesis which we call civilization. "The world that now is" has proved to be rather a fraud, and its wisdom a contemptible box of tricks. And slowly but surely the soul is swinging round to another pole, rather wistfully casting about for a faith. William Blake is finding an audience in this day because it is rumored that he has news of a reality, to which the world, to its unspeakable cost, has been a stranger this many a year.

Indeed, this swing of the pendulum is long overdue. "The time is ripe for change, a rotten ripe. Then let it come." And it is coming, beyond a peradventure. There are signs that the bad years are over, "the years which the locust hath eaten." Materialism is finding no more aid and comfort in science, for science, having gone its own way in honorable obedience to its first principles, has come to the end of the world without having solved the riddle of the universe. The world as we see it is not all the world that there is. "In exploring his own territory," says the professor of Astronomy at Cambridge University, "the physicist comes up against the influence of that wider reality which he cannot altogether shut out; and by its selection of values, the mind indeed can be said to have created its physical environment. We have spelled mind with a small 'm,' for our values are human values. Perhaps the actuality of the mind is not only in these little sparks from the divine mind which flicker for a few years and are gone, but in the Mind, the Logos. 'The same was in the beginning with God . . . and without him was not anything made that was made.'"¹ The realm of science is the world of the measurable and the ponderable; but beyond its measuring-tapes and its balances is the world of "quality," of "ultimate values," of "mind."

And Blake risen from the dead says, pardonably, "I told you so." "Man's perceptions," he maintained, "are not bounded by Organs of Perception; he perceives more than sense (though ever so acute) can discover."² Blake maintained that he saw not with his eyes but through them: by which he meant that he saw with his mind. "I assert, for myself, that I do not behold the outward creation, and that to me, it is a hindrance and not action. 'What!' it will be questioned, 'when the sun rises, do you not see a round disc of fire somewhat like a guinea?' Oh! no! no! I see an innumerable company of the heavenly host, crying, 'Holy, Holy, Holy is the Lord God Almighty!' I question not my corporal eye any more than I would question a window concerning a sight. I look-through it, not with it."³ It is the very arrogance of Blake's

¹*Science, Religion and Reality*, edited by Joseph Needham. Macmillan, p. 217.

²There is no Natural Religion.

³A Vision of the Last Judgment.

affirmation of the invisible that makes him so welcome to a rather world-weary generation. Here at least is a man who has no doubts. And it is not merely that he sees in the rising sun what we do not see, and that he finds every object of sense transfigured with some seemingly far-fetched significance, but that he tells us of moments in which his whole being had transcended the horizons of sense and had lived and moved within the unseen. He reports conversations with persons so diverse as Isaiah and Voltaire; and in general, lives in terms of great familiarity with the invisible. That curious diarist Crabb Robinson⁴ reports Blake as once saying, "I have had much intercourse with Voltaire; and he said to me, 'I blasphemed against the Son of Man and it shall be forgiven me; but they (*sc.* his enemies) blasphemed against the Holy Ghost in me; and it shall not be forgiven them.'" Crabb Robinson asked in what language Voltaire spoke. "In my sensations, it was English; it was like the touch of a musical instrument; he touched it probably French, but to my ear it became English."⁵

Now in the presence of experiences like this, it becomes us to be cautious. It sounds like the talk of a madman; and it was said in his day that Blake was mad. But what is madness? Where is the zero line of sanity? It is, of course, easy to explain these incidents as the concoctions of a molten, undisciplined imagination; easy but dangerous. It seems more probable than it has ever done that there are in the human mind obscure powers yet to be evolved which may open up new continents of reality to us. Our five or so little inadequate senses and our palpably inefficient ratiocinative powers are assuredly not the final measure of reality. And when a man reports, as Blake does, these transliminal experiences, we may remain respectfully sceptical; but it is simply silly to wave them aside either as the fruits of insanity or as the products of capricious and unbridled subjectivity. And Blake has too much achievement to his credit, and that, be it noted, achievement directly connected with these abnormal experiences, to be dismissed to a lunatic asylum.

All the same, Blake was undisciplined; and herein lies the

⁴Henry Crabb Robinson, *The Diary, Reminiscences and Correspondences*.

⁵Gilchrist's *Life*, second edition, p. 376.

cause of his obvious limitations. Had his mind received the training which his eye and his hand had received, his later literary product would undoubtedly have been very different from what he left behind him. Of his early work, especially *The Songs of Innocence* and *The Songs of Experience*, there is nothing but unqualified good to say, however one looks at them. But it was after this stage of his life that his revolt grew portentous and anarchical. He had been brought up on the Bible and Swedenborg; and to the end, he had a Swedenborgian mind. And so far from having his crude early "other-worldliness" tempered by later knowledge, he brought all that he had read or heard, even brought Swedenborg himself at last, to a Swedenborgian test. His judgment was always swift and ruthless. The world of free, winged imagination alone was real: and there was death and damnation in all that hid that world or clipped the wings of imagination. "All the 'prophetic' books," as Mr. Osbert Burdett has justly observed, "resolve themselves into variations on a single theme, the spiritual or imaginative impulse of life at war with the hindrances and restraints that the defective constitution of human beings or the pressure of society, law, morals, formal religion, place upon it." Every element, every idea, every state of soul, that entered into this conflict was embodied in a symbolical being; and Blake's symbolism grew unrestrainedly into a vast and confused mythology through which the most pertinacious student has not yet found a sure way, and in which the ordinary reader soon gives himself up for lost. The truth is that there is a narrow way, the way of self-discipline, that leads to life, whether in thought, in imagination, or in art. And outside his craftsmanship with his pencil, his brush and his graver, Blake hardly knew the meaning of self-discipline.

And yet, that is not quite true. It should be set on record to the abiding honor of Blake the man, that no man, living or dead, has ever lived a purer, simpler, more moderate, more disciplined daily life than Blake did. William Blake had in him many of the elements of sainthood; and his wife never ceased to worship him, that wife who has been deservedly described as "the most perfect wife on record."

III

None the less, when we have made all the necessary qualifications, Blake has left us great riches. I do not speak of his work as an artist; for that I have no competence. But like all men who look with sympathy at his drawings and illustrations, I am caught by the mighty uprushing of his energy. The man was an incarnate aspiration. There is a little drawing of his which might be well taken as a parable of himself. A very small man stands, with uplifted hand, at the foot of a very long ladder which reaches to the moon; and the inscription to the picture is "I want, I want!" If we did not know the artist, we might have supposed that the drawing was the work of a cynic, the sort of person who sneers at human aspiration as "the desire of the moth for the star." But our Blake was not that kind of a man. He would have said that if the moth did desire the star, that was the most real and important thing about it. For him, aspiration—or as he calls it, desire—was what made a man a man. As plain matter-of-fact, it may look like crying for the moon. But there it is—man is born with a want of which he cannot give a reasonable account. He wants, but like the proverbial Irishman, he does not know what he wants, and he won't be happy until he gets it. But that very want is the hallmark of his manhood. Man is an embodied want, and no man was ever more that than Blake himself. The saying that "the kingdom of heaven suffereth violence, and violent men take it by force" might have been spoken of William Blake. His life was an unrelenting assault on the unseen; and his battering-ram was the "poetic genius," the imagination.

But it is questionable whether imagination of itself is sufficient for an authentic invasion of the invisible. In identifying imagination with the spiritual impulse, Blake was making a doubtful assumption. He inveighed against reason as being of the earth earthy. "Man by his Reasoning Power can only compare and judge of what he has already perceived," that is, through "his Natural and Bodily Organs." But is imagination in any better case? Even of its most exalted creations, it must needs borrow the materials from the earth. It, too, must build upon "what it

has already perceived." To be sure, in most men, imagination is held in the leash of rational systems and orthodoxies and cannot fly free. But even though it be emancipated from all bondages whatsoever, it cannot forswear its earthy habit. Discussion of these matters is, however, precarious by reason of Blake's uncertain psychology. When he says that the Eternal Body of man is the Imagination, we cannot be sure what he means by Imagination. If we are to judge from his own saying that he saw in the rising sun a great multitude of the heavenly host crying, "Holy, Holy, Holy, Lord God Almighty," we shall doubtless say that this is an exercise of imagination, but that such imagination is hardly more than arbitrary and capricious fancy, however beautiful its results. But there are times when Blake's "Imagination" covers insight, intuition, inspiration, the religious faculty (if there be such a thing) and the creative instinct in action. Even then it is difficult to ascribe to it the omniscience that Blake claims for it. But it is useless to sit in criticism on Blake or to try to reduce his psychology, any more than his metaphysics, to a system. Every metaphysician, every mystic creates his own dialect; and Blake along with the rest. Unless they condescend to furnish us with a glossary of their cardinal terms, our attempts to interpret them must ever be confessedly diffident.

But this remains—the Unknown called and held Blake; and just as the chief significance of Blake to us to-day lies in this circumstance, so to Blake the chief significance of life itself lay in it. And herein he was right. Rupert Brooke once wrote a poem about fish in which he parodied the religious aspirations of mankind.

"Fish say, they have their Stream and Pond;
But is there anything Beyond?
This life cannot be All, they swear. . . ."

the whole argument being that just as it is preposterous for a fish to yearn for any reality beyond its pond, so is it for man to hope for a destiny beyond these horizons. But Brooke did a poor service to his argument by (as it were) hanging it on a fish. For the very thing he scouts as impossible seems to have happened. Once on a time, inconceivably long ago, a marine animal did venture out of its pond on to dry land and became the ancestor of all land

animals. Every living man to this day bears in his body the marks of his marine origin. And that adventurous fish is a parable of all evolving life. Again and again in the course of evolution, some form of life is seen to forsake old and tried security, and to fare forth into an unknown environment; and with every adventure it has added a new continent to its environment, invaded and conquered a new world of experience. Is the adventure at an end? Is the mechanist, is the behaviorist right when they tell us that we are living in a closed, bottled-up world from which life cannot escape? Is man, the latest of his line, alone of all his line to have the door closed in his face, to have the road ahead labelled *No Thoroughfare*? The logic of evolution compels us to decline to believe that the long ascending odyssey of life will end in such vast and tragic frustration. And meantime man cries out his "I want, I want" into the unknown.

Yet to Blake the unknown seems to have been a world to be peopled with the creatures of his own fancy. In right Platonic fashion (without knowing it), he fills the invisible with symbolic figures which embody the factors and elements of the terrestrial struggle. It is not clear that it entered at all effectually into Blake's mind that the Unknown might have something to say for itself, that there might be such a thing as Revelation. That Blake's God was, as it were, divided against himself, and therefore, if any news came out of the Unseen, it would inevitably cancel out, being both *Yea* and *Nay*, may have something to do with this. In any case, Blake seemed to be so busy in reading his own "system" into the face of the Unknown that he had little time or inclination to listen to any possible communications out of the Unknown. When a man says that "Prayer is the Study of Art" and "Praise is the Practice of Art," we may not be inclined to quarrel with him, for there is enough truth in the apothegms to let them pass; but when a man lives by them and supposes that he has exhausted Prayer and Praise in the study and practice of art, we take leave to suspect that the consequences will be imperfect. And so, in Blake's case, they were. When Blake cried out his "I want, I want!" he proceeded to supply himself with an answer. He did not wait for an answer out of the unseen.

And the consequence of this is to be seen in the contrast between Blake's view of Jesus and that of the New Testament. Says Blake:

"Our wars are wars of life and wounds of love,
With intellectual spears, and winged arrows of thought, in one another's
love and wrath all renewing,
We live as One Man; for, contracting our infinite senses
We behold multitude; or expanding, we behold as One,
As One Man all the Universal Family; and that One Man
We call Jesus the Christ."

This may be fairly taken as a statement in Blake's own dialect of the essential idea of the "Son of Man," of the Christ who is not only one of us but all of us. It is the product of what we may call (if one may be forgiven for creating another label) a Mystical Humanism. But it misses the whole New Testament emphasis upon Jesus as a revelation. In the New Testament this same Jesus is News from other worlds than ours. He is the disclosure of Eternity, the unveiling of Destiny, the announcement of the Unknown. In him, God was stating himself to the Man in the Street. He is, as Blake saw, the manifestation of the human future; but he is that because he is the revelation of the Divine Nature.

IV

Sir Arthur Quiller-Couch speaks of John Donne as "a strong generative giant," and the word is no ill description of Blake. What he might have made of himself, if his enormous generative energy had been sufficiently canalized, we can hardly even conjecture. But even as it is, he is one of the high peaks of the human story: and he emerges upon our skyline after a century of neglect, because his fierce and stormy affirmation of "other-worldliness" strikes a deep answering chord in our minds. Even if we think that he leaves us with but half a gospel, we will thankfully accept that; and it will be well for us if we stand with Blake at the end of the world and cry out our want into the Unknown. Too long have "things" been in the saddle; it is high time to shake them off and to claim our inheritance in the spirit. But it will also be well for us to take care to avoid Blake's costly mistake. It is

something more than a coincidence that a resurrection of Don Quixote somewhat synchronizes with the resurrection of Blake; for both recall to us the same hope and in both we have the same warning. Don Quixote called his old splay-hoofed nag Rosinante, as who should say, the superhorse, the paladin of steeds. He took for his Dulcinea, the fair princess whom he would serve, a plain ill-tempered wench. The fact outside his mind was only a peg on which to hang the fancy within his mind. It was an arbitrary imaginative jump from the world of sensation to the world of dreams. Here was no process of idealization; for you can idealize only the fair, never the ugly or the grotesque. You idealize only that which suggests the ideal. But Don Quixote came into being in order to show Spain that you cannot so wrench apart the world of sense and the world of spirit, that you cannot turn a blind eye to terrestrial fact without making yourself ridiculous, no matter how lofty and imperious your ideals may be. Don Quixote, for all his fine chivalry and his noble passion for justice, is a comic figure, befooled by his confusion of worlds. And it was this same mistake that Blake made in his day; you cannot write off this matter-of-fact world and ascribe reality only to the world of imagination without falling into some kind of pit. Don Quixote fell into the pit of comic futility; Blake fell into the pit of unintelligibility.

While Blake helps us by recalling us from our "this-worldliness," we shall escape his confusions if we affirm the integral unity of existence, and get rid of hard and fast distinctions, such as visible and invisible, natural and supernatural, temporal and spiritual, and the like. These are not distinctions of ultimate fact but conveniences of thought. There is more of life than we can see; we feel it in our bones that the greater part of life is out of sight. For our convenience, then, we speak of a world seen and a world unseen. Yet is there but one world seen and unseen, and one life. Where the visible ends is not the end of the world but the limit of our sight. And what we are needing is some super-sight, a new qualitative dimension of sight that shall enable us to find in everything that is a pathway into the invisible. In the New Testament, this sight-beyond-sight is one of the specific be-

stowals of the Spirit. There is a verse of Blake's—among the loveliest of his songs—

"I give you the end of a Golden String;
Only wind it into a ball;
It will lead you in by heaven's gate
That is in Jerusalem's Wall."

But what Blake has to give us is not the only end of a Golden String that can guide us to so paradisaical a goal. Nay, indeed, but Blake's Golden String must be wound up very circumspectly, else it may cause us to lose our way. But they who have received the Spirit may find in everything that is the end of a golden string, which wound up will bring us to the footstool of the Highest. "Eye hath not seen, nor ear heard, nor have entered into the heart of man the things which God hath prepared for them that love him; but God hath revealed them to us by the Spirit."

A NEW JERUSALEM

And did those feet in ancient time
Walk upon England's mountains green?
And was the holy Lamb of God
On England's pleasant pastures seen?

And did the Countenance Divine
Shine forth upon our clouded hills?
And was Jerusalem builded here
Among these dark Satanic mills?

Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear! O clouds unfold!
Bring me my chariot of fire!

I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.

From *Milton*, by WILLIAM BLAKE.

THE SUPPOSED CONFLICT BETWEEN SCIENCE AND
RELIGION

F. M. DENTON

Albuquerque, New Mexico

ON the face of it the very suggestion that there can be a conflict between science and religion implies the possibility that one or the other may be false, yet the fact that both science and religion are respected universally by educated people makes it unlikely that either can be false.

Life presents many such dilemmas. Two men go to law over some dispute, presumably, therefore, either one or both of them must be embracing a falsehood. Both men, however, are good, educated, thoughtful and universally respected and it is unlikely that either man can be embracing a falsehood.

In such cases, almost invariably, the cause of conflict lies in the ambiguity or deceitfulness of words.

Words themselves are at least as unruly as the tongues which use them. Often they are ambiguous, that is to say have more than one possible meaning; often they are without any definable meaning at all. The Reverend Sydney Smith, who I think is worthy to rank with Bishop Berkeley in clearness of vision, once said: "Ten thousand men have been burned at the stake on account of a proposition—a form of words—which to-day we realize was without meaning."

I think sometimes that of all the services science has rendered to mankind perhaps the greatest has been its influence upon language. Huxley was primarily a scientist, yet he did great good to English literature by writing essays of high literary merit in words which were plain and simple and unusually free from ambiguity.

Absolute freedom from ambiguity may be impossible but in science a close approach has been made, within an arbitrarily defined field, toward such freedom. Without this, science would

have been useless. The design of electrical apparatus would be impossible had not the scientist found for such words as length, force, work, current and voltage a fairly clear and unambiguous meaning.

The success which science has had is due largely to the combined wisdom and modesty shown by scientists when they put arbitrary and narrow restrictions upon the field of science. The scientists said, "Science shall deal only with reality and truth, and since the philosophers in long ages of deep thought have failed to define reality and truth we will invent our own arbitrary definition. We will say, "The truth is that which works" and by "works" we will understand "works to the satisfaction of all conceivable competent observers." This, the scientists' arbitrary definition of truth, served to put science on a sound basis and to free it from embarrassing responsibilities. The statement, "Nature abhors a vacuum," had long been regarded as a scientific truth. Under the newly adopted definition of truth that statement could belong no more to science. The statement does not always work; nature does not always abhor a vacuum, or, at any rate there are some competent observers who fail to observe such abhorrence. Again: Is nature a scientific reality? What I mean by nature is real and what you mean by nature is real, but before nature can be classed among scientific realities it must be shown to have one and the same meaning to you and to me and to every other competent observer.

It became evident that an unlimited number of highly important things must be excluded from the field of science, as for instance, goodness and badness and beauty and love and art and God. These are the most important things of life and in my own opinion they are the most real things, yet to science they are without meaning.

Scientific truth is that which works—that which always, at all times, when tested, unambiguously works. Hence only such events as have happened and have been repeated can be classed among scientific events. Some time ago the scientist Miethe of Berlin announced the changing of mercury into gold. That was not the announcement of a scientific event but only of a tentative scientific

claim. Repeated testing has left the claim scientifically unwarranted.

The object of science is to predict future events, and its method is to apply the rule of experience which says: "Events that have happened before are likely to happen again and the more often they have happened before the more likely are they to happen again." Science has no other rule than this. The method of science is to look into the record of past events and, applying the mathematical laws of probability, deduce future events.

Science has no source of knowledge except experience and can attach no meaning to a proposal of an event which has no precedent. For example, it is proposed that God created the world—a proposal to which, probably, we all assent. To science that proposal is without meaning. "Creation," is an event of the like of which science has no record. The word creation has no meaning in science at all. Science has record only of continuous change, not of beginnings or endings.

No scientist, as such, can have anything to say about such a proposition as, "God created the world in six days," for that proposition is without scientific meaning. Science deals only with events whose description is practically possible in terms of measurements of space and time and mass. "God" embraces and transcends space and time and mass and cannot be measured in terms of them. Hence "God" is not a scientific quantity or event and science cannot discuss "God."

"Creation," is meaningless to science, and "six days" can have in science no meaning other than experience has given. Obviously science can have no record of a period of time—whether we call it six days or six eternities—which elapsed before the time recording mechanisms (such as suns and stars and rocks) had been created.

I think that a sane observer from outside our earth looking down upon those State legislatures of America which are contending that there is a conflict between science and religion must conclude either that the members of those legislatures are insane or that their understanding of the words "science" and "religion" is childishly inadequate.

The statement, "God created the world," is scientifically without meaning, so also is the statement, "Love is the greatest thing in the world," yet both those statements are more important to you and to me as human beings than is the whole system of science. As men we have a right to believe in them and to let them guide our lives, but merely as scientists we can have no use for them—they are meaningless.

Without God there would be no science, and science has its being only by virtue of God, yet it is true to say, "Science has no place for God."

A student was asked to solve a problem by Euclid's geometry and he said: "The side AB is equal to the side EF and, as I am sure Mr. Euclid could have shown, the lines AB and EF are parallel." The teacher's comment was that there was no place in Euclid's geometry for Mr. Euclid. This showed no lack of honor or respect for Mr. Euclid; all the teacher meant was, "Play the game." Similarly there is no lack of reverence toward God in saying, "There is no place in science for God." Science is a game that man has invented; it proves to be a good and useful game simply because of God's goodness in making and following the rule that things which have happened before are likely to happen again, and it is one of the rules of the game that scientific questions shall not be begged by introducing God into the game.

Thought along the lines I have tried to indicate has led me to the conclusion that the time has come when all men and especially students ought to be instructed in the meaning of science and the meaning of religion, so that all may realize how absurd is the suggestion that there can be any real conflict between science and religion.

Before such instruction can be given, however, it is necessary that agreement shall be reached among teachers of "religion."

The glory of science is that warfare, even controversy—except friendly and enlightening controversy—is practically unknown. The scandal of "religion" is that warfare and strife are its most obvious characteristics.

The cause of this scandal within organized "religion" is almost certainly the subtlety and deceitfulness of words. For

instance, much blood has been spilled over the question whether the Holy Ghost proceeds from the Father only or from the Father and from the Son.

As a basis of discussion I should like to make the following argument: Since the word "religion" has no universally accepted definition I would propose a brief definition for universal acceptance. Etymologically the word religion refers to those things to which a man pays heed, and the definition I would propose is this: "Religion is the system of thought and action which a man uses in respect of those things to which he feels that he ought to pay heed."

This definition makes religion embrace all the affairs and interests of life, and to this I can see no objection.

Religion shall be defined as embracing all the affairs of life, and within religion these affairs shall be divided into the two fields known as "art" and "science."

"Science" is an arbitrarily limited field embracing only such things as can be completely and unambiguously described by means of measurements of space and of mass and of time.

Art is a field having no definite limitations, it embraces all those things and events of life which can find no place in the field of science. Thus science is the small but useful field in which words are unambiguous; art is the great field in which words are unavoidably ambiguous, and religion embraces both the field of science and the field of art.

	{	Science (matter, space, time).
RELIGION		Art (beauty, love, spirit).
		(the churches).

The field of art embraces, among simpler things, those events called revelations and inspirations. For the discussion of these there are no adequate words. The vocabulary of art is the same as that of eating and drinking and traveling, and all the rough activities of life, and ambiguity is obviously unavoidable. Who can find a definite unambiguous meaning in such words as, "Drink to me only with thine eyes," or the words, "And underneath are the everlasting arms"?

All ideas about God belong to art and no statement about God can be unambiguous; nevertheless many statements about God

are helpful and inspiring. To argue as to whether a statement about God is true or not may be interesting and may be spiritually useful, but it never can be conclusive because since the words used in the argument are incapable of definition not one of the parties to the discussion has any conclusive means of knowing whether what he himself means is the same as what any of the others may mean.

To some people a revelation has come which they try to express by the words: "The bread and the wine are changed into the flesh and the blood of Christ." Those words sound scientific but they express no event that can be tested by the methods of science and they are no concern of science. This is one of the most deplorable instances of ambiguity resulting from the inadequacy of language to express things spiritual. Nothing can be more obvious than that the words ought not to be taken in their crude ordinary sense, and yet men's objection to take them in that crude impossible sense has led to many a martyrdom.

The artists have done their best to save us from the quarrelsome muddle into which we have been led by the deceitfulness of words. They are people to whom revelations have come—just as the prophets of old and even you and I are people to whom revelations have come—but they differ from ordinary people in this way, that they make no claim to be able to convey to others their revelations, and they refuse to quarrel over revelations.

If he is a poet the artist uses words—but only a fool will expect those words to have always their ordinary, or indeed any definite, restricted meaning. If he is a musician the artist uses sounds; he tells you that these sounds grow out of inexpressible things; that they are inadequate to express these inexpressible things, but that he finds pleasure in the hope that these sounds may suggest to the listener's soul something of the joy or sorrow that is in his own soul.

The artist who paints takes a similar attitude, but he has been misunderstood. He uses pictures of physical things and if he is a gifted artist the pictures he uses contain accurate reproductions of physical things. Some people maintain that the message the artist intends to convey is like the message a photographic camera in-

tends to convey. They miss the revelation, or say there is none. So exasperated have some artists become over such misunderstanding that they have set about painting pictures in which physical things are not represented but are only misrepresented. They have made themselves into thoroughly bad draughtsmen in the hope that, thereby, they may have drawn attention away from the physical symbols toward the spiritual reality that inspires their pictures.

If there is the broad distinction which I have tried to indicate between the art field and the science field of religion it is interesting to inquire how the notion has arisen that, far from being the one a part of the other, science and religion are distinct and are antagonistic. There are two points of view from which this antagonism appears. The one may be called the "caloric" and the other the "free-will" point of view. The name caloric is chosen because the point of view referred to is analogous to that of the early workers in science who thought that heat and cold were two different and antagonistic substances. To cold they gave the name "frigorific" and to heat the name "caloric." Their notion of the antagonism between heat and cold was due to a misconception. They thought that heat and cold were two different fluids which might be squeezed into and out of bodies. The fluids were antagonistic, the one destroying the other whenever they came together.

And thus it is with the people of to-day who take the caloric point of view toward religion and science. They hold that when religion and science come together they destroy each other, the two being different and incompatible.

The point of view of what may be called the "free-will" party is that there is a conflict between science and religion because religion demands free-will and science denies it.

Their case is a plausible one. Many books have been written about the freedom of the will and even to-day no subject is treated with more confusion or less conclusively. The freedom of the will may well be called the psychologists' dilemma, if one may judge by the half-hearted and unsatisfactory way in which it is handled in some of the textbooks.

Religion concerns the most real things of life. It concerns manhood and worthiness and nobility, and agreement probably is universal upon this, that if we exclude freedom of the will from man's faculties, we exclude also manhood and worthiness and nobility.

The failure of psychology to find a satisfactory definition of freedom of the will, although most men regard it as an important reality, points to the conclusion that it is scientifically indefinable and belongs to the art-field of religion.

The first point forgotten by those who maintain that science denies free-will and therefore opposes religion is this, that science defines its own field as one from which the notion of freedom shall be excluded. Science subjects itself completely to the postulate that there is one, and only one, law in physical nature, namely, that things which have happened before are likely to happen again. The notion of freedom implies that things are likely to happen independently of whether or not they have happened before. When a man exerts his free-will he acts without necessary regard to the question whether he has ever before so acted.

An event which happens "freely" is one whose probability is unaffected by the frequency of its previous happening or by its previously having happened at all. For such an event science has no place, or has at any rate only a probationary place.

The second point forgotten by the free-will party is this, that, far from being antagonistic to free-will, science had its origin in the fact of free-will. The object of science is the prediction of future events. It was held by those who invented science that a knowledge of future events must further man's happiness. Yet if man were a mere machine and had no free-will how could a knowledge of future events benefit him? Such knowledge does benefit him because as soon as he knows the probable future he is able to use his free-will in order to alter that future.

Free-will goes beyond science; science realizes this and excludes free-will from its field. The predictions of science always are tentative; this is partly because they are based on the laws of probability and partly because they exclude the action of free-will. If a man is running a steam boiler and his scientific adviser—in

the shape of the steam pressure gauge—predicts that the boiler must shortly burst, the man uses his free-will and does things which shall prevent the bursting.

Other view-points from which science may seem to be opposed to religion all can be classed under misconception or misunderstanding, and most of them may be shown to belong to the "caloric" type or the "free-will" type.

In drawing conclusions from any line of reasoning there is danger of being dogmatic, but the following seem to be fairly warranted by this discussion:

First, That no one should presume to discuss the relation of science to religion who has not informed himself carefully as to the meaning of science and the meaning of religion.

Second, That even those who have studied these matters should remind themselves constantly of the danger of confusion that arises from the lack of an adequate language in which to discuss spiritual things, since these belong to art and the field of art is the field of things inexpressible.

Third, That the "religious" teacher should be careful to avoid attaching a scientific meaning to words about spiritual things, remembering that spiritual things are outside the field of science.

Fourth, That since true religion includes science, and the object of both is human welfare, it is absurd to suppose them in conflict, and if ever a so-called "religion" is found to be truly in conflict with a so-called "science" then one or both of them must be in error.

THE BARD

Hear the voice of the Bard,
Who present, past and future sees;
Whose ears have heard
The Holy Word
That walked among the ancient trees.
By WILLIAM BLAKE.

AN EXPLANATION OF EVOLUTION

RICHARD D. LEONARD

Moretown, Vt.

IT may seem somewhat presumptuous for a person not a scientist to venture into a discussion of evolution. Properly defined, evolution is nothing but a theory advanced by men in certain scientific circles to serve as a possible explanation of a group of observed facts in biology. It was never intended to be more than that, but in the course of time it has grown large and has escaped from its original custodians and is being used in every branch of knowledge. When the biologist talks about evolution he is not considering anything but the evolution of the physical organism. He does not, as long as he is a biologist, advance any theories of method or cause other than biological. The biologist who reads the theories of Bergson, for example, disclaims all responsibility and denies he is talking about evolution. The point is, evolution to the biologist is merely evolution in its biological aspects. This is one reason for the vast amount of confusion to-day, for the biologist and the psychologist or theologian are usually not talking about the same thing. From our point of view, evolution is used in its broad sense with biological evolution only a part. We must venture out into other fields to find a rational explanation of it.

Some biologists, past and present, have thought that evolution could be explained by biology alone. But it cannot thus be disposed of. In fact, biology, or more properly speaking, science, cannot even prove the fact of evolution. To be sure there are many evidences to its truth, not the least of which is the fact that the theory, whether true or not, is very useful and certainly explains a good many things otherwise difficult of explanation. One stock proof is offered by comparative anatomy. Essential likeness in structure means consanguinity, they say. This is quite possible, but there is no experimental confirmation. Besides, since (as is generally accepted) acquired characteristics cannot be inherited, it is difficult to see how any bodily changes could have taken place

at all. There is a smell of burning conflict here. Weissman's principle can explain inheritance but not evolution, while Lamarck's and Darwin's can explain evolution but not inheritance. But if Lamarck's principle be disproved it must be assumed that there is some third factor of which we are ignorant. In view of this we cannot say that comparative anatomy *proves* evolution.

Neither are we to be carried away by the evidences offered by embryology. Of course the fact that in the embryonic state we pass through successive stages in the evolutionary process looks as if it might have significance. But yet there is no reason why this would have to indicate descent. All organisms are the same in that they are born, live, and die, but no one would base relationship upon this similarity. The existence of rudimentary organs in embryos is cited as another "proof" of descent, but what about rudimentary organs that have no organs to be descended from? Some go so far as to say they are being prepared for future use! The appendix in man is said to be a rudimentary organ, but rudimentary of what? It is true that certain birds are said to have functioning appendixes, but no one claims that man is descended from birds. The eye is normally developed from the ectoderm germ layer, but it has been experimentally made to develop from another of the germ layers, which is proof that embryonic development does not have to follow traditional lines. So after all, embryology is only evidence, not proof.

We are told that evolution is unmistakably "proved" in the "story of the rocks." Now telling the age of rocks is by no means as easy and certain as is supposed. There is scarcely anywhere a perfect sequence of geologic structure. The earth is not composed of regular layers of rock one on top of the other, but it is a chaos of scattered and fragmentary formations. Interpretation is very difficult and one of the most common ways of telling the age of a formation is the fossils found therein. In other words, the geologist uses the theory of evolution to explain geology, in which case geology will reciprocate the favor by explaining evolution. Specifically, take the case of the horse whose descent seems to be best demonstrated. He began as a sort of fox-like creature with four toes here in North America. In tertiary times he disappears

from North America and appears in Europe. Hence, if the line is continuous, there must have been a tertiary bridge across to Europe. Geologists, however, find no evidence of such a bridge, but accept it because the evolution of the horse demands it. Fossil remains of extinct animals have been used to prove evolution, but too much is inferred from a few bones. Even in the case of a complete skeleton we have to guess about the habits and actual environment in which the animal lived. The absence of fossil connecting links is a great stumbling block. We may perhaps trace the descent of the horse but not from any other animal. The winged and feathered reptile found in Germany is perhaps the most nearly like a true connecting link. Remains of ancient man are said to show evolution. Neanderthal man seems to have had a smaller brain capacity than Cro-Magnon, but the latter was not necessarily descended from the former. In our own times races differ in brain capacity. It is said that races with small brain capacity are inferior, but this is to be very much doubted if we equalize all the conditions. The Java "ape-man" is supposed by many to be the missing link because of his antiquity and because the size of his head is about midway between that of a man and an ape. However, since we have only a small fragment of him and reconstruction is consequently precarious, we have no indication as to his size. Perhaps he had a small head because he was a small individual human, or he may have been an unusually large ape. In the case of all these fossil remains the age is uncertain, so much so that Neanderthal man has been placed in the eighteenth century by more than one scientist. In any case, though fossil remains and rock structure may point toward evolution, geology cannot offer "proof" of it, and certainly no explanation.

Nevertheless, science has attempted to give an explanation. Even if science proves the fact, it has thus far offered no adequate explanation. We do not need to go into the explanations of Darwin, Lamarck, and others, for these are readily accessible. Let it suffice to say that Darwin accounted for evolution by the theory of natural selection to explain the origin of new species, that is, nature has from time to time selected certain organisms to survive in the struggle for existence. Lamarck and his successors ad-

vanced the theory of use and disuse and the inheritance of acquired characteristics, that is, the use of certain members or functions caused them to change during the life of the individual, and these changes were passed along to progeny by direct inheritance. Weissman asserted that the germ plasm was continuous and unchangeable, but, since this would make all change impossible, Weissman had to modify his theory to meet the theory of evolution. But even with these modifications we have no adequate explanation, and Osburn looks for a third factor hitherto unknown.

Some biologists still look for explanations in the realm of biology. Thus Professor Crampton of Columbia in his lectures on evolution (*The Doctrine of Evolution*, Columbia University Press, 1924) accepts as the important elements in evolution adaptation, variation, and inheritance. Organisms which were not adapted to their environment perished without progeny. Under variation he includes environmental, congenital, and functional factors, along with use and disuse, but admits that the "how" is unexplainable (pp. 109-110). He accepts natural selection, which he says is "simply trial and error on a gigantic scale," without any conscious choice (p. 131). The explanation given by Darwin, Weissman, Mendel, De Vries, and others "fails to solve the mystery completely." Appeals to teleology or "unknowable factors" are not substantiated (p. 148). Thus he rules out biology and external influences as well. He finds his explanation in psychology and makes Mind the cause of evolution. But he is a behaviorist and thus cuts off his own hand, as it were, for he says that no investigation has discovered any mental phenomenon apart from a physical organism. His psychology is then biology after all. If Mind is the cause of evolution, but cannot operate apart from a biological mechanism, then no evolution could have taken place until there was an organism capable of having a mind. Hence this psychobiologist offers no explanation whatever. Nevertheless, the important thing to note is that he takes Mind into consideration, though his conception of it is unfortunate for his theory.

Thus biology fails to explain evolution. As a behavioristic biologist hints, the explanation lies outside of science in the realm of psychology and philosophy. If we can find a *raison d'être* and

an adequate explanation, it will help us prove the truth of evolution and fill in the gaps that science leaves open.

Several thinkers and experimenters have offered non-biological explanations of evolution which can be resolved into about the same thing though in varying degrees. We can take here three different stages in the same thing. Hobhouse offers Mind as the key to evolution, but by this he really means Intelligence, improving over Crampton by making Intelligence not dependent on the physical organism but an outside organizing force. Bergson makes Consciousness the force in evolution. Geley uses the word Consciousness but conceives of it really as Personality.

At the end of his book (*Mind in Evolution*, London, Macmillan, 1915) Hobhouse says that "Our object in the present work has been to ascertain the character and function of Mind as the organizing principle in evolution" (p. 430). Evolution is a natural process and its tendency is divergent rather than toward the higher type, but in the long run there has been a development upward. Mind is the highest thing. "Evolution upward . . . is the growth of mind, or of conditions that make it possible" (p. 5). The generic function of Mind is to organize life by correlating the parts. Mind did not originate but was always present, but intelligence did not appear at first. From the time of its appearance Intelligence has been the guiding factor (p. 429). The goal of evolution is the "mastery by the human mind of the conditions, internal as well as external, of its life and growth" (p. 442).

This is indeed an advance toward the solution. Hobhouse divorces Mind from the physical organism and is thus furnished with a control for the evolutionary process. But it is to him apparently an aimless process without any original purpose, at least until the appearance of Intelligence. Mind seems to be the same as Consciousness, the guiding force which bridges the gaps left by science. The chief defect seems to be that Mind does not possess intelligence until a point in the evolutionary process.

Bergson has thought out evolution along the same lines. He views life as "like a current passing from germ to germ through the medium of a developed organism" (*Creative Evolution*, New York, Holt, 1924, p. 27). He rejects the variation theory of

Darwin and that of DeVries because both leave the variation to chance. A "good genius" must be referred to, in the case of Darwin, to insure "the continuity of direction of successive variation" and in the case of DeVries "to obtain the convergence of simultaneous changes" (p. 68). Variation, therefore, cannot be due to some inner cause but must arise from an external influence. This influence is his famous *vital elan*, "vital surge" or "vital impetus," which he seems to identify with Consciousness (p. 261). This "vital surge" pertains to an innate principle which is life, intelligence, and matter, transcending them all in past, present, and future, but has no final completeness and comes into existence progressively as it creates the evolving universe. Bergson calls it Duration, and it is this Duration with its "vital surge" that is the essential cause of evolution. But this is only a happening. Man is the end of evolution only by chance. He happens to be, that is all. He alone has been able to acquire consciousness (consciousness which is not bound to the organism but is free in the sense that it is the interior, complete self), and in this sense he is the end of evolution (p. 265). He was not "pre-figured in the evolutionary movement." Biologically, man is not the outcome of all evolution but only of one line; he is the end because the freest possessing the highest consciousness. The connection between consciousness and the line of biological organisms is like a river to its bed.

To sum up Bergson's evolution we can best use his own words:

"As the smallest grain of dust is bound up with our entire solar system, drawn along with it in that individual movement of descent which is materially itself, so all organized being . . . do but evidence a single impulsion. . . . All the living hold together, and all yield to the same tremendous push. The animal takes its stand on the plant, man bestrides animality, and the whole of humanity, in space and time, is one immense army galloping beside and before and behind each of us in an overwhelming charge able to beat down every resistance and clear the most formidable obstacles, perhaps even death."

This is surely a fine statement, but we cannot help wishing he had carried it further. The last three words are all he has to say about the ancient question of immortality. Is all this great realization of Consciousness eternal or not? What is the goal of evolution?

The chief defect in the theory of Bergson is that the whole great process of evolution has no preconceived goal.

What seems to the writer to be the most satisfactory explanation of evolution is that of the French scientist, Dr. Gustave Geley, Director of the Institut Métaphysique International. His book (*From Unconsciousness to Consciousness*, New York, Harpers, 1920) in many respects is a remarkable achievement, both from the theories advanced and because of its wide scope and careful preparation. The work is divided into two books, the first of which is a criticism of the most prominent and scientific and philosophical theories of evolution. Part 1 of the first book takes up the naturalistic theories and shows their inadequacy. Part 2 criticizes the classical psycho-physiological concept of the individual. This concept rests on two principles, naturalistic unicism and negation of the unity of the self. On the other hand, facts seem to show that in the individual living being there are two sorts of energy, material or dynamic and psychological. The individual is to be conceived of (p. 28) as

"a complex, in which the elements form autonomous or distinct *cadres*—a graded hierarchy. These *cadres* of hierarchic series are not . . . necessarily different in essence; but they have different activities or capacities, or . . . are at different evolutionary levels. We may conceive of a dynamic and psychological complex, organizing and centralizing it. . . .

Part 3 criticizes the philosophical theories of evolution. The chief trouble with Bergson is that he does not take into consideration the subconscious dominating animal and human being alike, consciousness being an outcropping here and there. The difference between man and animals is one of degree of consciousness (p. 182).

The second book sets forth Doctor Geley's own theory. His one hypothesis is "An essential dynamo-psychism objectified in representations and passing by these representations from unconsciousness to consciousness" (p. 323). He gives the following basis for this philosophy (p. 207):

"(1) That which is essential in the universe and in the individual is a single 'dynamo-psychism' primitively unconscious but having in itself all potentialities, the innumerable and diverse appearances of things being always its representations. (2) The essential and creative dynamo-psychism passes by evolution from unconsciousness to consciousness."

The treatment of this thesis is extensive. Part 1 of this second book takes up the life of an individual and shows its passing from unconsciousness at or before birth toward consciousness ending in death with complete consciousness. Part 2 carries this conception of the individual over into the universe.

"We can now, by a wide induction, refer back to the universe what we know of the individual. . . . Like the individual, the universe should be conceived of as a temporary representation of an essential and real dynamo-psychism. . . . Just as the individual organism is but an ideoplastic product of his essential dynamo-psychism, so the universe appears as a vast materialization of the creative principle. Finally, like the individual, the universe passes by evolution . . . from unconsciousness to consciousness" (p. 275).

This appears like an excellent explanation of evolution, but one of the strongest points is what it leads to.

"The aim (of evolution) is the acquisition of consciousness, the unlimited transition from the unconscious to the conscious; this transition is the release of all potentialities; it is the realization in evolution of Sovereign Intelligence, Sovereign Justice, and Sovereign Good" (p. 298).

A word should be said about the manner in which Doctor Geley arrived at these conclusions. According to his book, he has conducted hundreds of experiments in the realm of psychology and psychic phenomena. His particular achievement seems to be the observation and photography of materializations in psychic séances. The present writer has no means of attesting to their genuineness. Nevertheless, these experiments, whatever they are, have given Doctor Geley his theory, for by them he has proved to his own satisfaction at least, that matter is subject to spirit and that the controlling factor in an individual is what he calls a "dynamo-psychism." If this "dynamo-psychism" can emerge from the medium in the form of matter, material substance which can be seen and touched, it seems credible that the universal dynamo-psychism can materialize to form the world. But regardless of the psychic experiments the theory, staggering as it is, is quite plausible. It not only explains evolution but such baffling things as dual personality, hypnotism, and stigmata.

It can be seen at once that this theory of a universal dynamo-

psychism materializing to form the world is inherently religious. It requires a mere changing of the terminology to make the explanation of evolution pure religious philosophy. The "dynamo-psychism" is simply a scientific way of saying "personality," or the ground of the individual. The "dynamo-psychism" of the universe, which includes the individual and much more, is Ultimate Personality, or God, which since it includes consciousness we would think of as intelligent. Hence we may explain evolution thus: In the beginning was God. (The essential Dynamo-psychism or Ultimate Personality.) God created the heaven and the earth. (A part of the essential Dynamo-psychism or Personality underwent materialization.) God created by the method of evolution. (The essential Dynamo-psychism thus materialized passed from unconsciousness to consciousness.) God created man in his image. (One small bit of this Dynamo-psychism or Personality thus materialized passed from unconsciousness to a more complete consciousness than any other part.) The goal of evolution is immortality, which simply means that the unconscious will all pass to complete consciousness, sovereign good, sovereign justice, sovereign intelligence, kingdom of God, a reunion with the universal Dynamo-psychism in the fullness of time. Professor Mathews (*The Road of Evolution*. In the Yale Review, January, 1922) has ably expressed the theory for us in less difficult terms. Evolution is the winning of freedom from matter, a victory over the flesh. The goal is the freedom of our spirit or of "that part of the immortal consciousness that is imprisoned within us." Evolution is the spirit "struggling to throw off the trammels of matter."

Thus science does not explain evolution, nor does philosophy, which includes science. But it remains for religion, which includes science and philosophy, to give us the adequate explanation of the universe and the meaning of evolution. Where is the conflict of religion and science?

THE OLD GOSPEL AND THE NEW SCIENCE¹—I

GEORGE H. TREVER

Atlanta, Ga.

PROFESSOR PEAKE tells of an English preacher who said to his congregation, "Few things, my friends, have done more harm in this world than thought." He then proceeded to give them the perfectly needless advice, "Don't put me down as a thinker, put me down as a believer." But any man who is afraid to subject his most dearly cherished beliefs to the scrutiny of careful thought in the light of advancing knowledge has no substance of conviction within him. The thoughtful minister, at any rate, who would not make his judgment blind, but would face the specters of the mind and lay them, will be compelled now and again to confront his ideas of Christian truth and his Christian experience with the advancing discoveries of science. It may sometimes be a disquieting process. No less a person than Dean Inge has recently said that the conflict of science and religion is still far from being reconciled. It is difficult for a man to accept orthodox Christianity, as the churches present it to him, without treachery to his scientific conscience. But the same writer elsewhere says:

"We acquiesce too easily in the conflict between religion and science. There ought to be no such conflict. The conflict of religion is not with science, but with the materialistic philosophy built upon science, a philosophy which takes an abstract field of inquiry for the whole of reality and ignores those spiritual values which are just as much a part of our knowledge as the purely quantitative aspects of reality with which the natural sciences are concerned."

As Christian thinkers it is our business to find harmonies, if such are really there. What may sound like discords to us down here may be to those in a higher sphere blended into exquisite symphony.

Unbelief has always been eager to seize upon any new scientific discovery and use it as a bludgeon with which to beat

¹[This article is a condensation of four very interesting lectures delivered by President Trever at Oak Bluffs, Marthas Vineyard, in 1926.]

down religion. Again and again it has prematurely cried, "Well, religion is dead at last." But, on the other hand, not a few timid believers, whenever science has announced some newly discovered fact or hypothesis, get panicstricken and exclaim, "If this is true, the Bible is false."

DEFINITION OF TERMS

In discussing such questions, the first thing necessary is clear definition of terms. In this paper we mean by the new science any facts or laws newly discovered by modern investigation of nature, or any scientific hypothesis which, though not demonstrated, has been made highly probable. By the old Gospel we mean the great essential truths which constitute the evangel of Jesus Christ. As we understand it, there are a few great columnar truths, the essential Christian facts and verities, upon which rests the splendid dome under which millions of Christians in all lands and ages, from the days of the apostles until now, have rejoiced to stand as redeemed sons of God, and without which that dome would totter and fall. It may seem presumptuous in these days of controversy for any one to point out such essential Gospel truths. Some who wish to be called Christian preachers even deny that there are any. They whittle away this feature and that of the Christian faith until what is left is hardly the skeleton or ghost of a Gospel. Some justify this mutilating process on the ground that the residuum can be more easily defended to the modern mind. But it has been pertinently asked, "What would be thought of a British Prime Minister who should rise in Parliament and congratulate the country that the British navy is safe from attacks because, forsooth, all the ships are at the bottom of the sea?" What is the use of murdering the Gospel on the plea that the corpse can be defended from assassination? We ask here, "What is it that makes the Gospel a real evangel for mankind?" We are not discussing at all how much Christian doctrine a man must believe in order to get to heaven.

We believe that the first of these great columnar truths of the Christian Gospel is, God is the eternal, perfect, sovereign Father, Creator, Sustainer, Moral Governor of all that is, not an imper-

sonal all-pervading energy, not a pluralistic Source of things, not a finite developing Power gradually coming to himself in history, not a vague something akin to "the Spirit of Humanity," but a personal Father. Next, this God has revealed himself, not only in the material universe, not only in man and his history, but emphatically and adequately only in Jesus Christ. Further, man is not the most cunning of nature's clocks, but a free moral person, made in the image of God, intended for fellowship with his Father, yet actually in practice sinful and with inner tendencies that make downward going all too easy for him. Therefore, he needs a Redeemer from both his guilt and his downward drift. Again, Jesus Christ is not only the one perfect moral and spiritual Teacher; not only the one supreme martyr of history; not only in his personal character the one sinless realization on earth of the human ideal; but a real incarnation of Deity, who came into the world to save sinners, in some true and deep sense died for our sins, gave his life a ransom for many, but now lives exalted forever in the glory of the Father, and sends the Holy Spirit to glorify him and administer his redeeming work in the souls of men. Consequently, men are to be saved from guilt and sin to blessed fellowship with God, unto Christlike character and eternal life, here and hereafter, through trust in Jesus. Last of all, the Bible, taken as a whole and properly interpreted, is the reliable record of God's special progressive revelation of himself and of his saving purpose and activity in man's behalf. The Scriptures can be depended upon as to Christ and salvation through him.

To be sure these truths logically involve many others, and there are numerous other questions which deeply concern the Christian faith and about which controversies have for centuries raged. But, it seems to us, that as long as these few massive columns stand, the great Christian dome is secure, and Christians may in gladness and inextinguishable hope together bow before the high altar, over which the eye of faith discerns the invisible Redeemer, as John beheld him, the Lamb in the midst of the throne, and, whatever their differences, may sing "Unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father; to him be the

glory and the dominion forever and ever. Amen." But let any one of these pillars crumble and the entire dome will collapse.

RELATION OF RELIGION AND SCIENCE

What then is the relation of this essential Gospel to the new physical science? We note first that it is not true that scientific men have been or are generally anti-Christian or at least un-Christian. They no more agree in their religious beliefs than they do in their politics. Many of the most prominent of them believe in the God of the Bible and even in the Christian Gospel. For instance, Copernicus and Kepler, Newton and Faraday, Kelvin and Wallace, Pasteur and Henry, Pupin and Milligan. In 1923 fifteen scientists of highest authority united with ten distinguished church men and ten well-known men of affairs in issuing a statement deploring attempts to set science and religion over against each other, and asserting that the sublime conception of God furnished by science is the one most consonant with the highest ideals of religion. The executive committee of the American Association for the Advancement of Science at about the same time made kindred statements, and not a few of the most eminent French students in this field have publicly taken a similar position.

Again, the spirit of the Gospel and that of modern science agree in the high estimate they place upon truth. The essence of the scientific spirit is accuracy of observation, precision of thought, loyalty to truth. Though in science, as in theology, there have been partisans and bigots, what a clear flame of love for truth has burned in the bosoms of the great investigators of the physical world from Archimedes and Galen to the present hour. Look at Charles Darwin himself. Whatever one may think of his hypothesis, who can but admire his persistent, candid study for twenty years before writing down his conclusions, followed by another year of work upon his manuscript before giving it to the public? To all such candid students the spirit of the Gospel says, "All hail, lovers of truth! Go forward. Carry your torch a little further into the vast obscure." But what then about those who devote themselves with similar zeal and candor to the study of moral and spiritual truth? Are the great questions as to God and man, sin

and salvation, duty and destiny of less consequence than knowledge of the deep sea ooze, the butterfly's wing, the petals of a flower, the composition of the rocks, the structure of the atom, some old fossil, or a scrawl scratched on the walls of some ancient cave? Why then should preachers and writers on religious themes in these days so often shrug their shoulders at the study of Christian truth and oracularly toss aside the whole subject with the shallow, not to say inane, remark, "Christianity is a life, not a creed"? Such an utterance is a pathetic symptom of careless thinking, if not of intellectual flabbiness or moral flippancy. To be sure Christianity is a life. But it is a life rooted in great truths. What makes it different from the life of the fetish worshiper, the devotee of Baal, Osiris, or Aphrodite, of the Brahman, the Buddhist or the Moslem? The Christian life can no more thrive in the soil where these flourish than British oaks can grow from turnip seed in the Sahara. Some men who would pose as religious teachers need to take to heart the words of Carlyle:

"This toying and coquetting with truth is a serious thing; the root of all imaginable sins. It consists in the heart and soul of the man never having been open to truth; living in a vain show. The rational principle, the spark of divinity, has sunk deep in him, in night, paralysis of life, death."

Once more, the true relations of science and the Christian faith will not be discovered by Christians shutting their eyes to scientific discoveries or by the scientist blinding himself to Christian truths. It is often said, with a measure of truth, that between religion and science there can be no conflict because they never meet. They move on different planes, deal with entirely different subjects. Science asks, what things are and how they work. If she insists upon discussing the question of origins and values, she abandons her own proper field and trenches upon the province of the philosopher and theologian. But the Christian faith asks, "Whence came this universe, who established its laws, what power preserves and governs it, what is it for? Does it work towards any goal? If so, what and how?" Nevertheless, if the Christian attempts to construct his religious faith with no reference at all to what he knows of the external world or to what he suspects to be in

contradiction with that knowledge, his religion is likely to be greatly impoverished, perverted, and in time undermined by advancing discoveries. A sincere man cannot keep his science and his religion shut away from each other in air-tight compartments, for the simple reason that the same person is often called upon to be both scientist and Christian. A false peace can be at best but transient, to be followed by a renewal of the strife all the more bitter because of the temporary truce patched up on false principles. Can a Christian man to-day be thoroughly scientific and a student of science, with no sacrifice of his scientific honesty, because all truth is at bottom a transcript of what is in the mind of God where there are no contradictions? To be sure, as knowledge widens in all directions, occasions for readjustment in both regions will again and again arise. The issue will never be absolutely closed until man has both a perfect science and a perfect theology, that is, until in these fields he becomes practically omniscient.

RELIGION AND THE NEW VIEW OF NATURE

To-day the Christian Gospel must come to terms with at least three main features of physical science, namely, the new vision of the vastness of the material universe in space, time and energy; the new sense of the reign of law; and the new vision of development. First, then, the Copernicus system of astronomy, the telescope, spectroscope, stellar photography and the application of the higher mathematics to the starry skies have so expanded to human view the visible heavens, to say nothing of what lies beyond, that the human mind fairly cracks and staggers in the attempt to grasp its stupendous dimensions, and the wings of the imagination are paralyzed before they have traversed more than a fraction of the illimitable distances. It has been said that the astronomers formerly reported things that frightened people. Now they see things that almost frighten themselves.

But can this diminish the evidences for the existence and greatness of the God of the Gospel? If the comparatively tiny peep-show heavens known to the Psalmist declared to him the glory of God, what must be the proclamation of the universe known

to modern astronomy? If a little doll house or skillfully carved pebble might reveal Angelo's genius, what about the wonders of Saint Peter's? Does a spark of Shakespeare's divine fire glisten in some of his sonnets? What then about Macbeth, Lear, Hamlet? There is nothing to show that the amazing Creator of such a stupendous universe cannot be also the heavenly Father of the Gospel?

But what becomes of the supposed dignity of man, this midget on such a speck of a globe? Nothing becomes of it. In physical bulk man and his planet are tiny enough. But great masses of gas, however prodigious, are not highest values. It is personality that counts. Who discovered the vastness of this universe, measured its staggering distances, weighed its mighty worlds, penetrated into their secrets? The human mind. The greater the universe, the greater, not only the God who created it, but also of him who in his own soul as it were recreates it. The greater wonder is at the small end of the telescope, in the human eye that sees and the mind that interprets. So the mind can say:

I have ridden the world; I have ridden the stars;
I have ridden the force that flies
With far intent through the firmament,
As each to each allies;
And everywhere that thought may dare
To gallop, mine has trod;
Only to stand at last on the strand,
Where just beyond lies God.

Just beyond lies God? Yes, but also over all, through all and in all, upholding all things by the word of his power. It is indeed wonderful that man can set up in his own consciousness this enormous universe; it is unspeakably more that he can think of the God who created it, and even crave fellowship with him.

However, in view of such a universe, is not the incarnation of God in Christ upon this mote of a planet for the redemption of this midget man absolutely incredible? It is no wonder that this question has given pause to many devout minds. But the difficulty exists largely for the terrified imagination only. First, we need not stress the fact that science herself tends greatly to reduce the number of worlds which, according to any laws of life known to

us, could be inhabited by living creatures. But, granting that there may be millions of worlds unspeakably greater than our little planet and peopled by rational and moral beings, what has that to do with the probability of the incarnation of God in Christ for human redemption, or of any other Christian doctrine whatever? In any case, rational and moral persons are here, with all their sublime possibilities and urgent needs. Does not God care even for little things? The universe can exist at all, even for a moment, only as he is present in it, in the tiny as well as in the enormous, in each individual atom and electron as in hugest suns. The ocean provides for little fishes as well as for great whales; mother earth takes as good care of grass blades as of Sequoias; gravitation just as constantly grips the grain of dust as the great worlds, and the sun pours his beams just as freely upon the radish beds in the peasant's garden patch as upon cathedrals, mountain tops and planets. Even the best human governments do not forget individuals in the millions. "Romanus sum" was a magic word in remotest provinces, and the Union Jack has meant security to humble Britishers in all parts of the globe.

But, if some other worlds are tenanted by sinful beings, how are they to be saved? By an incarnation of Deity also? We do not know. But we do know that the Father of Jesus Christ has done, is doing, and will do all that perfect wisdom, power and love can accomplish to redeem them. But who knows what bearing the incarnation of God in Christ upon this planet may have upon the rest of the universe? Does the size of the spot on which an event takes place measure the importance of the event? Marathon, Tours, Waterloo, Yorktown were pin points on the earth's surface. Bethlehem and Calvary were hardly that. But does the size of the village and the dimensions of the hillock outside of Jerusalem measure the importance to our world of Jesus of Nazareth? Who knows whether our little globe may not be the Bethlehem or Golgotha of the universe? At any rate the New Testament does seem to teach that other worlds than ours have deep interest in Jesus, for Peter declares that angels desire to look into these things, and Paul says that God intended that unto the principalities and powers in the heavenlies might be made manifest through the

church the many-colored wisdom of God, and that all things are to be summed up in Christ, the things in the heavens and the things upon the earth.

On the other hand, if our planet is the only world inhabited by sinners, how ought that to humiliate us! But would the Father for that reason neglect it and leave his human children to perish? That is not the lesson of the parable of the Good Shepherd. If there is one single corner of God's universe where Divine saving love is required, there such love will be found. Browning, in "The Epistle of Karshish," brings out the wonder and necessity of it, and in "Saul" the Divine naturalness of it.

The very God! think, Abib; dost thou think?
 So the All-Great were the All-Loving too—
 So, through the thunder comes a human voice
 Saying, "O heart I made, a heart beats here!
 Face, my hands fashioned, see it in myself!
 Thou hast no power nor mayst conceive of mine,
 But love I gave thee, with myself to love,
 And thou must love me who have died for thee!"
 The mad man saith he said so: it is strange.

Yet God being such as he is, not so strange, as David tells us in the oft-quoted lines from "Saul." Seeing how much God's power and wisdom surpass those of men, the singer mounts to the thought that love Divine must needs also be infinite. Therefore he exclaims:

Would I suffer for him that I love? So wouldst thou—so wilt thou!
 So shall crown thee the topmost, ineffablest, uttermost crown—
 And thy love fill infinitude wholly, nor leave up nor down
 One spot for the creature to stand in!

He who did most, shall bear most; the strongest shall stand the most weak.

'Tis the weakness in strength, that I cry for! my flesh, that I seek
 In the Godhead! I seek it and I find it.

So we may ask:

This earth too small for love divine? Is not God infinite?

If so, his love is infinite. Too small?

One famished babe gains pity from men who, passing by the multitude,
 Run to give it help. Was earth too small to be by God created,
 Then why too small to be by him redeemed?

THE AGE OF THE WORLD

A second aspect of the vastness of the physical universe is the enormous extension of the earth's history in time. But what has that to do with the Gospel? Just nothing. It may upset some old, man-made, artificial chronologies. That is all and that is nil. Nor need we spend time in emphasizing the immensity of power known to modern science. When it looks away from the immeasurably great to the infinitesimally small and bids us see the inconceivable energies stored up in every atom and then multiply that by the vastness of the material universe, again the mind is staggered and the imagination almost terrified. But this again only enhances the glory of God. Guided by profounder thought, science is herself beginning to lead the mind away from the old materialism and to point out the path to faith in a personal God. What are atoms? Not little hard, indivisible lumps, but centers of electrical energy. What is energy? How do we know that there is such a thing? We know it immediately from our own experience, through the exercise of will, and will is an attribute of personality. I purpose to do something and consciously exert energy in the attempt. So the argument tends to show that the infinite power manifest in the universe is energy of personal will. Nature herself seems to be always acting as though she were a mighty Will assisting or checkmating our efforts. Sometimes she seems to say, "All right, go ahead! I will assist you." Then we gain what we call conquests over her. Or she seems, not seldom with a blow, to cry "No. You are on the wrong track. Persist and I will thwart or even crush you." Led thus to confront omnipotent power of personal will in the universe, we come again to Browning's argument. The Infinite personal God has infinite capacity for sacrifice that he may save. His love is discovered almighty, as almighty is the power that exists with it and for it. In this way we are led straight to the cradle and cross of Jesus.

[CONCLUDED IN NEXT NUMBER]

PAST AND PRESENT

LEWIS H. CHRISMAN

Buckhannon, W. Va.

THOMAS CARLYLE was pre-eminently the interpreter of the varied life of his own land and age. Historian though he was, he was much more vitally interested in the England of the nineteenth century than he was in the France of Mirabeau or the Germany of Frederick. The past was significant to him because it enabled him to understand the present. Macaulay, five years younger than Carlyle, dwelt among bygone events, caring little about what was occurring in his own time. Carlyle, on the contrary, always kept his finger upon the pulse of the life of his generation. His own life was rich in human contacts.

The old brick house in Chelsea was, for over half a century, the intellectual capitol of Victorian London. Few were the nineteenth century men of light and leading who did not cross its threshold. There came the keen-minded John Stuart Mill, Carlyle's "guide, philosopher and friend" in the days immediately after the stormy-souled Scot had left the Dumfries moorlands for "the mad Babylon." In the thirties and forties, whenever Alfred Tennyson visited London he sought the fireside of No. 5 Cheyne Row, where he sat for hours with his host, who pronounced him "a most restful, brotherly, solid-hearted man." An occasional caller was effervescent Robert Browning. Rumor saith that once he set a hot tea kettle on the carpet of the Carlyle parlor and found that the mistress of the house had "a tongue with a tang to it." In 1847 hither came Emerson, "the sky messenger" who fifteen years before had journeyed out to Craigenputtock in search of a wise man. In his journal we find these words: "The door was opened by Jane Carlyle at ten at night, Monday, and the man himself was behind her in the hall and saying, 'Well, here we are shovelled together again.'" Other Americans also knocked at the Carlyle door. Among them was Margaret Fuller, who informed the household that she "had decided to accept the universe." "Gad!

She had better," said the wise man of Chelsea. An infliction, which Emerson sent upon his friend, was Alcott, with "his lean temples and gray locks" and his "more than prophetic egotism." There were Italian refugees, Irish patriots and British reformers of every species as well as divers prophets of discontent, who came to pour their woes into the not especially responsive ear of the author of *Sartor*. Year after year this varied procession of humanity came and went. Carlyle could not have ignored his own generation even had he been so minded. It would have been hard indeed for him to keep separate from the significant thought-movements of the century.

Like any man of virile intellectuality who is not debauched by bookishness, he thought in human terms. Therefore, whatever had to do with the lives of the men and women of London, Birmingham, Manchester, Edinburgh and the rest of the nearer dominions of the young Queen Victoria was of tremendous concern to him. Like his compatriot, Burns, he seethed with indignation at the thought of "man's inhumanity to man." There were times in his life when want seemed almost to be knocking at his own door, but he never personally sounded the depths of poverty as did Burns. Yet he was near enough to the life of those who toiled with little reward to know what it meant to labor without "a fair day's wages for a fair day's work." His father and mother and all their children toiled unceasingly on barren lowland acres and then at rent day carried most of their earnings to a grasping, autocratic, game-preserving landlord, who had never done a single thing to justify his taking up space in the universe. Carlyle never forgot hearing his father tell of working with men who at the noon hour stepped down to the brook, took a drink, tightened their belts and went back to work hungry. The fact that he was always so near to real life obviated the danger of his approaching "the condition of England question" from a purely theoretical viewpoint. His father, James Carlyle, a shrewd, practical, conservative master mason and farmer, believed that the condition of the poor man was steadily growing worse and that "something vicious was at the bottom of English and Scottish society and that revolution in some form or other lay visibly ahead."

In 1819 Carlyle frequently discussed with Edward Irving the great uprisings of the masses in Glasgow, Edinburgh and Manchester. The roots of the great social tract *Past and Present* are deep in life itself.

But no one can understand the complete significance of *Past and Present* without a knowledge of its author's larger environment. The book was published in 1843. With the possible exception of his *Life of John Sterling*, no work which came from his pen caused him less trouble. As a general rule, the producing of a volume by the author of *Sartor* or *The French Revolution* was accompanied by lamentations many and dire, but this book almost wrote itself. Carlyle had been collecting material for his *Life and Letters of Cromwell*, but he could make no progress with observations in regard to the seventeenth century until he had had his say about the nineteenth. The composition of *Past and Present* was easy work for him because it gave expression to thoughts which had been agitating his mind for over thirty years. It had been his lot to witness England pass through the most far-reaching industrial revolution which any nation has ever experienced.

Eighteenth-century England was primarily agricultural. Her landlords made her laws, and her rural people were the basis of her moral and physical strength. The typical farm was an industrial unit which depended little upon the outside world for its necessities. Wordsworth thus describes life among the yeomanry of Cumberland and Westmoreland: "Every family spun from its own flock the wool with which it was clothed; a weaver was here and there found among them; and the rest of their wants were supplied by the produce of yarn, which they carded and spun in their houses and carried to the market, either under their arms, or more frequently on pack-horses, a small train taking their way weekly down the valley or over the mountains to the most commodious towns." As the years went by, some farmers found it more profitable to spin and weave than to till the soil and in this way a specialization in industry developed. But the main cause of the transformation of English society was a series of inventions culminating in 1785, the year of Carlyle's birth. The flying shuttle, the spinning-jenny and the power-loom all came in

quick succession and were followed by the application of steam to industry. A little later came an increase in facilities for traveling. Canals were dug; the stage went clattering over Macadam's smooth turnpikes and soon the whistle of the locomotive, as it dashed along the railroad, broke the silence of once-secluded rural lanes. The old social order changed, yielding place to one radically different. The spinning-wheel and the hand-loom were silenced and manufactures were transferred from scattered villages and quiet homesteads to factories and cities filled with noise. Villages became towns, towns became cities and factories started up on barren heath and deserted waste." Manchester, Liverpool and Birmingham multiplied their population again and again. Lancashire was transformed from a land of farmers and shepherds to one of dust-laden cotton mills.

The day of the independent yeoman had passed; that of the wage-earner had come. Then England witnessed a new form of the exploitation of man by man. Some of the "captains of industry" had come from the ranks of the operatives but that did not necessarily mean that they would be considerate of their fellow men. There is a world of social philosophy in the words which Edgar Lee Masters, in his *Spoon River Anthology*, attributes to John Hancock Otis:

As to democracy, fellow citizens,
Are you not prepared to admit
That I, who inherited riches and was to the manner born,
Was second to none in Spoon River
In my devotion to the cause of Liberty?
While my contemporary, Anthony Findlay,
Born in a shanty and beginning life
As a water carrier to the section hands,
Then becoming a section hand when he was grown,
Afterwards foreman of the gang, until he rose
To the superintendency of the railroad,
Living in Chicago,
Was a veritable slave driver,
Grinding the faces of labor,
And a bitter enemy of democracy.
And I say to you, Spoon River,
And to you, O Republic,
Beware of the man who rises to power
From one suspender.

During the first half of the nineteenth century, a few of the industrial barons developed a conscience in regard to their obligations to those who were making their fortunes for them. Most of them, however, did not. Carlyle's picture in *Past and Present* of Plugson of Undershot is tragically typical of the English manufacturer of this period. The factories themselves were unsanitary and in addition were dangerous on account of the unprotected machinery. Children of eight and nine years of age worked from fourteen to sixteen hours a day. The greater number of the factory operatives were women for whom the work and the surroundings were debilitating and degrading. The long hours and bad working conditions tended to weaken the resistive power of these serfs of industry. They fast reverted to animalism. It would have been hard for them to do otherwise. They lived in filthy, over-crowded hovels, where the decencies of life were unknown. In Liverpool 45,000 had their homes in cellars. Drunkenness, vice and crime were undermining the strength of English manhood and womanhood.

But this is not all of the tragic story. Between 1836 and 1843 competition from abroad increased and new markets failed to open. The result was an overproduction crisis. Practically all of the textile factories were compelled to shut down. Nature itself seemed to enter into a conspiracy against the poor. The winters were exceptionally severe and the harvests exceedingly scanty. The price of food rose with marked rapidity. The Corn laws, passed by the land-owning aristocracy, forbade the importation of grain until the domestic price had reached the famine level of the Napoleonic war period. The increased cost of bread raised the budget of the average family fourteen per cent, the profit going into the pockets of those who possessed the land. There were well-authenticated cases of laborers being compelled to eat swill or starve. The poor-houses were filled to overflowing. One person out of every eleven was a pauper. It would be hard to imagine how conditions could have been worse.

Yet for a long time those who made the laws and administered the affairs of the government showed no especial interest in the prevailing poverty and degradation. One reason for this

flagrant neglect was the fact that the reform bill of 1832 had placed the direction of affairs in the hands of those who looked at industrial problems from the viewpoint of the utterly selfish employer. Moreover, the thinking people of England were indoctrinated with the *laissez-faire* economics of Adam Smith and Ricardo. They believed that interference, by legislation, with industrial conditions was to tamper with certain fundamental laws of the universe. If labor was cheap, such a condition was due to the workings of the law of supply and demand. If the working man and his family starved that was no concern of his employer. If little children were worked to death, that was a matter in regard to which the state had nothing to say. One of the mightiest achievements of Carlyle and his "son in the faith," John Ruskin, was the demonstrating of the futility of a system of economic thought which ignored human values. Ruskin said that the current political economy was like

"a science of gymnastics which assumed that men had no skeletons. It might be better shown, on that supposition, that it would be advantageous to roll the students up into pellets, flatten them into cakes, or stretch them into cables; and that when these results were effected, the reinsertion of the skeleton would be attended with various inconveniences to their constitutions. The reasoning might be admirable, the conclusions true, and the science deficient only in applicability. Modern political economy stands on a precisely similar basis. . . . I do not deny the truth of the theory; I simply deny its applicability to the present phase of the world."

Even in 1860, when Ruskin wrote these words, English society had by no means given up its slavish adherence to dehumanized economic theories. To speak against them in 1843 was looked upon as the quintessence of heresy. But the social teachings of *Past and Present* were not the first words which Carlyle had uttered in behalf of man oppressed by man. In 1833, in a letter, he wrote a realistic description of

"children working in Lancashire factories, laboring sixteen hours a day, inhaling at every breath a quantity of cotton fuzz, falling asleep over their wheels and roused by the lash of thongs on their backs, or the slap of 'billy rollers' over their little crowns. . . . One pauses with a kind of amazed horror to ask if this be earth, the place of Hope, or Tophet, where Hope never comes."

Sartor Resartus and *The French Revolution*, Carlyle's major productions of the third decade of the century, both contain evidence of the author's passion for economic justice, but *Past and Present* is the center of his social teachings.

With the very opening words of the book he launches upon his diagnosis of "the condition of England," which he regards as "strange and ominous":

"England is full of wealth, of multifarious produce, supply for human want in every kind; yet England is dying of inanition. With unabated bounty the land of England blooms and grows; waving with yellow harvests; thick-studded with workshops, industrial implements, with fifteen millions of workers, understood to be the strongest, the cunningest and willingest our earth ever had; these men are here; the work they have done, the fruit they have realized is here, abundant, exuberant on every hand of us."

He found that the economic paradox of English life was this multifarious wealth side by side with grueling poverty. He says that two million English workers were sitting in workhouses, "pleasantly so-called because work cannot be done in them."

While Carlyle was in Huntingdonshire on an expedition in search of "local color" matter about Cromwell, he passed the Workhouse of Saint Ives. As long as he lived he never forgot the men whom he saw sitting on wooden benches in front of their Bastille. There they were, some half hundred of them.

"Tall robust figures, young mostly or of middle age; of honest countenance, many of them thoughtful and even intelligent-looking men. . . . In the eyes and brows of these men hung the gloomiest expression, not of anger, but of grief and shame and manifold inarticulate distress and weariness; they returned my glance with a glance that seemed to say, 'Do not look at us. We sit enchanted here, we know not why. The sun shines and the earth calls; and by the governing powers and impotences of this England, we are forbidden to obey. It is impossible, they tell us!' There was something that reminded me of Dante's Hell in the look of all this and I rode swiftly away."

Ruskin, with all of his wealth of human sympathy and unsurpassable skill in compelling words to do his bidding, could not have written lines like these. Thomas Carlyle, son of a man who toiled with his hands, brought up in a home where rent day was not without its terrors, did not find it hard to put himself in the place of

the man whose little children were starving because nowhere in the whole wide world was there a place for him to labor for a few shillings.

Whose fault was it that things had come to such a pass in England? In answering this question Carlyle is still on firm ground. He lays down the general principle that, "If a country finds itself wretched, sure enough that country has been misguided." He believed that the prime blunderers were the *laissez faire* economists. Especially did he feel that the utilitarianism of Jeremy Bentham was a structure built upon the sands of error. Bentham was a humanitarian, but he was also a "codifying animal." He believed that all of the principles of society could be gathered into a few succinctly stated syllogisms. One of his favorite ideas was that the object of society was "the greatest happiness to the greatest number." No reader of *Sartor Resartus* needs to be reminded that such a doctrine was brimstone to Carlyle's nostrils. In the chapter dealing with "The Everlasting Yea," we read these words: "Foolish soul! What Act of Legislature was there that thou shouldst be happy? A little while ago thou hadst no right to be at all. What if thou wert born and predestined not to be happy but to be unhappy." Naturally the author of such words would not be over-sympathetic with any "greatest happiness" theory. But Bentham was as full of contradictions as Carlyle. He was opposed to the established order in politics and religion, but he held the non-interference theory in regard to government and industry. He summed up his attitude in these words: "Be quiet, security and freedom are all that industry requires, and industry should say to government only what Diogenes said to Alexander, 'Stand out of my sunshine.'" Carlyle was firmly convinced that the troubles of England were, in part at least, due to such erroneous teachings.

Bitter as were his excoriations of these blind leaders of the blind, there was another group for whom Carlyle had an even deeper contempt. He felt that much of the tragedy around him was due to the "unworking aristocracy," the children of privilege, the natural leaders of England, who, instead of manfully bearing their burdens, were wasting their time shooting partridges and

nailing fox-brushes upon their stable doors. He tells the Idle Aristocracy that all that there can be said to them consists of

"things painful, and not pleasant": "Our heart's wish is to save thee: yet there as thou art, hapless Anomaly, with nothing but thy yellow parchments, noisy futilities and shot-belts and fox-brushes, who of gods or men can avert dark Fate? Be counselled, ascertain if no work exist for Thee on God's earth. . . . We apprise thee of the world-old fact becoming sternly disclosed again in these days, that he who cannot work in this universe cannot get existed in it."

He also pays his respects to Plugson, of the respectable firm of Plugson, Hunks & Company, in Saint Dolly Undershot. He coins the phrase "captain of industry" to describe what Plugson might have been had he possessed a higher sense of his ethical responsibilities. He uses scathing words to depict the jungle ethics of the predatory employer. He calls him a buccaneer and represents him as saying to his employees: "Noble spinners, this is the hundred thousand we have gained, wherein I mean to dwell and plant vineyards: the hundred thousand is mine, the three and sixpence daily was yours: adieu, noble spinners; drink my health with this groat each, which I give you over and above!" Naturally he does not allow the opportunity to comment upon the righteousness of such an attitude to pass unused. He continues, "The entirely unjust captain of industry, say I not Chevalier, but Buccaneer. 'Commercial Law' does indeed acquit him; asks, with wide eyes, what else? So, too, Howel Davies asks, was it not according to the strictest Buccaneer Custom? Did I depart in any jot or tittle from the Laws of the Buccaneers?"

In analyzing the defects of the economic system, Carlyle displays insight and judgment but his suggestion of a remedy for the ills of which he was so painfully conscious is hazy and futile. The seventeen chapters in Book II of *Past and Present* bear the title, "The Ancient Monk." They tell how Abbot Samson in the thirteenth century wisely and well governed the little world of Saint Edmundsbury Monastery. Book II contains one of the most vivid pictures that has ever been written of monastic life in the middle ages. No novelist has more effectively reconstructed the life of a vanished century. We see the thirteen monks journey-

ing to Waltham, where the new abbot was to be elected. With intense interest we watch the election. The nominating committee is in session. Brother Willelmus Sacrista, he of the red nose, nominates the prior. The prior nominates Willelmus Sacrista. "Tickle me, Toby, and I'll tickle thee." How delightfully modern! But when all of the voting is done, Samson Sub-sacrista is Abbot of Saint Edmundsbury. "He that went away with his frock-skirts looped over his arm, comes back riding high; suddenly made one of the dignitaries of this world." But the monastery is bankrupt. There is discord among the monks. The spiritual life in what was supposed to be a place sacred to holy things has become tepid. Twelve years pass and the Lord Abbot has grown white as snow but now there is no monastery in England more prosperous than Saint Edmundsbury. The fires of faith again burn upon its altars. For miles around the sons of Belial walk in fear and trembling because they know of the power of the just and righteous Abbot Samson. From the shrine of Saint Edmund there radiate truth and spirituality. Samson had cleared away rubbish, spiritual and material. He had subdued difficulty after difficulty. He was a strong man who did a tremendous piece of work because he had had a free hand.

This interesting story is the constructive part of Carlyle's analysis of "the condition of England." Son of a race of peasants though he was, Thomas Carlyle was an aristocrat both personally and politically. If we can at all understand his political theories, he believed that the only remedy for the economic ills of England was an arbitrary government by a strong, benevolent, capable despot. Unfortunately Carlyle's knowledge of social phenomena was not equal to his hatred of injustice and oppression. His stimulating and eloquent book suggested no better solution for the social chaos of his time than a return to the England of Henry II. His panacea was absolute authority on the part of one and a spirit of submission by the many. As far as pointing a way to free the people of England of their calamities, *Past and Present* is a magnificent failure.

Yet notwithstanding this serious limitation it is one of Carlyle's outstanding works. No book that came from his pen is more

readable. Students who groan over the chaotic, thought-laden pages of *Sartor Resartus* devour *Past and Present* with avidity and enthusiasm. Its possibilities of suggestion and inspiration impress one as being almost limitless. Brilliant, profound, luminous epigrams tumble over each other on almost every page. To attempt to point to a few of them is a task that is formidable on account of the wealth of material. In Book III the reader finds passages like these:

"All work, even cotton-spinning, is noble." "The only happiness a brave man ever troubled himself with asking about was, happiness enough to get his work done. Not 'I can't eat! but I can't work!' that was the burden of all wise complaining among men." "Man is created to fight; he is perhaps best of all definable as a born soldier; his life is a battle and a march under the right general. It is forever indispensable for a man to fight; now with Necessity, with Barrenness, Scarcity, with Puddles, Bogs, tangled Forests, unkempt cotton—now also with the hallucinations of his poor fellow men." "The true liberty of a man, you would say, consisted in his finding out, or being forced to find out, the right path and walk thereon. To learn, or to be taught, what work he actually was able for; and then by permission, persuasion and even compulsion to set about doing the same." "The Maker's Laws, whether they are promulgated in Sinai Thunder to the ear or imagination, or quite otherwise promulgated, are the laws of God; transcendent, everlasting, imperatively demanding obedience from all men." "Thou needest no 'New Religion' nor art thou like to get any. Thou hast already more 'religion' than thou makest use of. This day thou knowest ten commanded duties, seest in thy mind ten things which should be done, for one thou doest! Do one of them; this of itself will show thee ten others which can and shall be done."

These and thousands of other thoughts which stimulate the mind and fire the soul make *Past and Present* a book worth reading dozens of times.

Even if we admit the constructive suggestion in regard to the solution of the "condition of England question" to be entirely impossible, this admission does not mean that the influence of the book to-day depends absolutely upon the wisdom which Carlyle uttered in passing. As an economic treatise *Past and Present* is a living influence in this, the third decade of the twentieth century. The *laissez faire* economics, "the dismal science" of Carlyle's day, is dead as Julius Caesar. The books now written in the field of political economy take into consideration the human

factor. A new humanitarian science of sociology looms large in the intellectual life of our generation. Scores of volumes dealing with the social application of the teachings of the great Teacher stand side by side upon the shelves of our libraries. No thinking man to-day would defend the baneful theory that human beings are mere pawns in the great game of industry. By no means is society yet perfectly Christianized, but we have traveled far since the day when it was dire misery to defend the view that man was entitled to a "fair day's wages for a fair day's work."

That Carlyle not only was a herald of the better day but also a factor in bringing it about is a truism which can be vouched for by any intelligent student of social history. When *Past and Present* was published, it sold well and aroused much discussion. Frederick Denison Maurice greeted it as the expression of the ideals of social betterment for which he had been fighting. Across the Atlantic, Emerson in the *Dial* hailed the work as "a political tract" the like of which had not been written "since Burke, since Milton." Furthermore, he says: "It hits all men, and as the country people say of good preaching, 'it comes bouncing down into every pew.'"

A new admirer whom *Past and Present* won for its author was John Tyndall, a young man who was destined to be a large figure in the history of scientific thought in England. While he was working as surveyor at Preston in Lancashire, Tyndall had seen soldiers shooting unarmed men for the crime of taking bread from the bakers' shop for food for their starving families. Tyndall had read in the Preston papers extracts from the book, which had aroused his interest. Consequently he procured a copy.

He recorded his impressions in the following words:

"The first perusal gave me but broken gleams of its scope and aim. I therefore read it a second time, and a third. At each successive reading my grasp of the writer's views became stronger and my vision clearer. But even three readings did not satisfy me. . . . I found in it strokes of descriptive power unequalled in my experience and thrills of electric splendor, a morality righteous, a radicalism high, reasonable and humane. Braver or wiser words were never addressed to the aristocracy of England than those addressed to them by Carlyle. Braver or wiser words were never addressed to the radicalism of England than those uttered by the same strenuous spirit."

From that time Tyndall was numbered among the admirers of Carlyle and when, on a drizzly February day, the mortal part of the Scottish seer was laid in the bleak churchyard at Ecclefechan, the Irish scientist was one of the little company who stood with bowed heads around the grave.

But the man upon whom *Past and Present* had the deepest, strongest and most far-reaching influence was John Ruskin. Ruskin had won his first distinction as critic of art. He saw clearly, however, that art and life could not be separated. He realized that art is always the product of social conditions. Consequently, he tenaciously held to the theory that a noble art can exist only when it is the product of a healthy society; that national taste is a matter of national morals. A man holding these views naturally had an intense interest in social and economic problems. He had come to the conclusion that grime, squalor and degradation must be eliminated before a great national art could be produced. He asserted that it was futile "to try and put beauty into shadows while all real things that cast them are in deformity and pain" and had arrived at the decision that "the kind of painting they wanted most in London was painting cheeks red with health." Under these circumstances, Carlyle's writings naturally made a powerful impression upon Ruskin. During the forties and fifties his critiques of art were interrupted by page after page of protest against social injustice. "All of your work is grandly done," he once said to the older man. He also paid him the following noble tribute:

"Read your Carlyle with all your heart, and with the best brain you can give; and you will learn from him first the eternity of good law, and the need of obedience to it; then, concerning your own immediate business, you will learn farther this, that the beginning of all good law, and nearly the end of it, is in these two ordinances: That every man shall do good work for his bread; and second that every man shall have good bread for his work."

As could be readily inferred *Past and Present* meant more to Ruskin than any other book from the pen of the one whom he called his "master." In 1860, in *Unto This Last*, he brilliantly and vigorously began his warfare on "the dismal science." His

onslaught, in some respects, surpassed in effectiveness that of Carlyle seventeen years before. It was more systematic and more comprehensive. Carlyle's philippic against *laissez-faire* was incidental. Ruskin deliberately put the axe to the root of the tree. In a letter in regard to another matter, Carlyle thus lauded the achievement of his disciple: "While all the world stands tremulous, shilly-shallying from the gutter, impetuous Ruskin plunges his rapier up to the very hilt in the abominable belly of the vast block-headism. . . ." This was not Ruskin's last onslaught. Book after book came flaming from his heart. Froude remarks: "Ruskin seemed to be catching the fiery cross from Carlyle's hand as his own strength was failing." Both men had a passion for redressing wrong. Each had an enormous influence upon those who came after them. Especially is the name of John Ruskin written large in the annals of social progress. His personality never gripped his contemporaries as did that of Carlyle, but he took a more active part in practical efforts to reform society. He gave liberally of time, money and energy to the Working Men's College in London. Toynbee Hall, the pioneer social settlement, was directly due to ideas which he had set in motion. He enabled Miss Octavia Hill to give a demonstration of model landlordism. His influence upon the æsthetic and industrial ideals of William Morris had far-reaching ramifications. When a person thinks of how much of the practical humanitarianism of to-day can be directly traced to Ruskin, he cannot help feeling that if *Past and Present* had done nothing more than fire the soul of John Ruskin, that prophet of Brantwood, it would still have to be regarded as one of the most potent thought-forces on all industrial and social problems of the nineteenth or the present century.

Although the value of *Past and Present* as a document in social history is not to be minimized, to-day the book is much more than a literary curiosity of the last century. In his preface to the latest and best edition of the work, Dr. Edward Mims says, "Carlyle's *Past and Present* reads like a contemporary volume on industrial and social problems." It is not obsolete or even obsolescent. No one can do much reading in the modern literature of social betterment without observing the frequency of allusions to this

volume of 1843. It lends itself to quotation now more readily than it did eighty-four years ago. The reason for this is not hard to discern. Carlyle was ahead of his generation. Many of his words mean more to us than they did to them. He dealt not only with the past and the present, but also with the future. He looked forward to the day, not yet come to pass, when "Some 'Chivalry of Labor,' some noble humanity and practical divineness of labor, will yet be realized upon earth." He speaks of the coming of a time when "Unstained by wasteful deformities, by wasted tears or heart's-blood of men, or any defacement of the pit, noble, fruitful labor, growing ever nobler, will come forth—the grand sole miracle of man; whereby man has risen from the low places of this earth, very literally, into divine heaven." Carlyle, although he had many of the attributes of the pessimist, dared to dream, like William Morris, of "wonderful days a-coming when all shall be better than well." No happy era of universal justice and perfect brotherhood has yet come. The last battle to protect man from his strong, unprincipled, predatory fellows has not yet been fought. Neither have men everywhere learned the fundamental lesson of the nobility of labor, the sacredness of duty and the primacy of the spiritual. Therefore, *Past and Present* is not a book which should be allowed to gather dust upon library shelves. It has within its covers intellectual and spiritual food for striving, aspiring man of every generation.

CHINESE MISSIONS FROM A CHINESE POINT OF
VIEW

YU SHAN HAN

Peking, China

WHEN the Americans point at a thing they do so with their heads, while the Chinese do it with their chins. Once a foreigner in China found great difficulty in directing the rickshaw man to go where he wanted. Without question the rickshaw man wanted to take the passenger where he wanted to go, but the difficulty arose from a different point of view. While the foreigner was giving the order from his head, the rickshaw man took it from his chin. I have heard people say that when Occident and Orient meet there is likely to be an accident. Yes, there may be difficulties and accidents, but they are mere accidents. Wherever there is a similar aim, there is also much hope for mutual help and understanding.

There is nothing more evident than that the purpose of the missionaries and of the Chinese Christians is the same, to make Jesus known to the Chinese so that they may be uplifted to a higher plane of life. If you ask any Chinese, educated or uneducated, what Christianity is, the general answer would be three things: a church, a hospital, and a school. What do those three things represent? An endeavor to help people to have a more balanced life, a religious insight or experience, a sound body, and an intellectual development. It was this magnet which drew the Chinese Christians to accept Christianity as they did. If the Chinese catch the spirit at all, they are bound to follow the road of Jesus and take up the mission cause in China. This they have done. In 1900 not only missionaries were in danger and suffered persecution; the Chinese Christians shared the same fate. Several of the leading Christians in China to-day lost their parents, their whole family, and even their distant relatives. Since then, Christian influence in China may be said to have increased a hundredfold. The Chinese Independent Church, the China Home Mission Movement or

China for Christ, and the Indigenous Chinese Church Movement, all express the spirit of the Chinese Christians.

MISSIONS, THE CRITICAL ISSUE IN THE CHRISTIAN WORLD

However, since the recent Nationalist Movement started last fall, especially since the Nanking incident, the question of missions has come to be one of the great issues in the Christian world. It is, then, necessary to make a brief survey of the leading problems connected with the issue. From the reports of the missions in the papers and magazines and from the expressed opinions of the Chinese themselves, we find two leading questions presenting themselves. The chief question is whether it is possible to believe in missions any more. If so, the next question is what the relations between the missions and the native Christians will be.

An honest survey of the fundamental motive and underlying force for missions is very necessary. "Full authority has been given to me in heaven and on earth; go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, and teaching them to obey all the commandments I have laid on you. And I will be with you all the time, to the very end of the world," says Jesus. We believe this is and ought to be the motive force for missions. Those who have gone as missionaries must have felt the call so that they were willing to leave their home land and loved ones for a foreign country. Those who have given support to missions must have felt their obligation as Christians to send men and women to other countries for the promotion of the kingdom of God on earth. Historically, Paul is recognized as the first missionary preaching the Gospel to the Gentiles. What was his principle? "When you are in Rome do according to the Romans. When you are in Greece do according to the Greeks." It is quite in the same spirit as he later said, "To the weak, I become weak, that I might gain the weak; I am become all things to all men, that I may by all means save some."

EVOLUTION OF CHINESE MISSIONS

The first report brought back from China after the first contact between the missionaries and the Chinese was that "the heathen

Chinese are in the bondage of paganism and are very poor and it is our duty as Christians to release them from their darkness." Pictures of the slums in China and the superstitious religious ceremonies there were constantly exhibited in the Western world. I admit that these represented facts, though of the worst side of the Chinese life, and it was also a fact that contributions could more easily be obtained by this means than by any other sort of appeal. Since then there has been great resentment among both Christians and non-Christians against these presentations of Chinese life, and a newer and better method has been adopted by the missionaries in appealing for help. This old method of appeal was one of the accusations made by the anti-Christian leaders that the missionaries had prejudiced the Western minds about the Chinese people. This charge is not altogether groundless.

Now, after a closer contact with the native Chinese, the missionaries naturally have come to a fuller appreciation of Chinese culture and life, and realize better the earnestness of these people in Christian work. They know now that the Chinese Christians are endeavoring to reach self-support and that many of them are giving bountifully. They see that many of the leaders are assuming great responsibilities and that they are willing to sacrifice for the promotion of the kingdom of God in China. This puts the appeal for the support of missions on a higher basis. We believe that it requires more grace to give on this basis than on the former, lower one. In this form of appeal, which proceeds on the ground of the worth of the people rather than from pity for them, the Chinese, Christians and non-Christians, recognize a better spirit of friendship toward themselves on the part of Western Christianity.

CHINA HAS BEEN DEMANDING MIRACLES

Since the Nanking incident China has been demanding miracles from the missionaries and from the Christians of the Western world. By miracles I mean something which non-Christians could and would not do, but Christians could and would. There is not only the so-called "anti-Christian movement" of which the causes are many, but there is also a more marked new relation between the missionaries and the Chinese Christian leaders.

Besides the articles in the papers and magazines, the rank and file of American Christians, even ministers, have said to me, "Why missions, if the missionaries are the cause of the political misunderstanding between China and other nations?" Sir Auckland Geddes of England has accused the American missionaries of teaching the Chinese new ideas of equality, humanity, and democracy, and says that this is the trouble. This accusation is quite true, but from the truth what do we see? We see the greatest good that missionaries, both from America and Europe, England included, have done to China. If missionaries have done nothing more than that, they have brought the Chinese the very commandment of Jesus and the teachings of the prophets for righteousness, justice, and international brotherhood. "To make all nations disciples of Jesus" is for nothing more than this purpose. To believe in missions under such circumstances involves our allegiance to true Christian principles. To be patient, to have faith, and to love even enemies certainly ought to be the standard of Christians! To believe in missions is to follow the principles of Jesus and all the great prophets of the church.

Not only are the Chinese demanding miracles, the world is doing so also. Unless one sees miracles, it is hard for one to be converted to any faith. This reminds me of the first Christian I met. I was born a Buddhist and afterward became a Confucianist. Later, in the Higher Primary School, then the climax of Western education in China, I became an atheist and continued such until 1914. After I heard Sherwood Eddy in 1914, I joined a Bible class in a Methodist Church in Peking. One Sunday, I somehow wanted to have an adventure, that is, to go to church. I call it an adventure, because it is an unusual thing in China to go to church, the church with its Western features seeming dangerous. The church and witchcraft often stand together in the common Chinese mind.

After the church service, a beggar came near me. He had very ragged clothes on and a piece of burlap around him and a jar filled with burning charcoal to keep him warm. He urged me with great earnestness to accept Christianity. I went back at him with sarcasm and said, "Friend, if you believe in Christianity,

which gives you 'the light, the way, and the truth,' why don't you work harder and get yourself some more decent clothes?" He slowly and smilingly said to me, "Brother, I have poor clothes *because* I am a Christian. I have money, but I cannot gain the confidence of the poor class nor can I reach the poor people if I have good clothes on. I feel," he continued, "that this is the thing that I can do 'to preach the Gospel to the poor.' If you inquire, you will find that the foreign Christians are giving money to the missions not because they have too much money. In fact, I have learned that many Christians have to deny themselves in order to give, and so we have missionaries and pastors." By this I was induced to come to church again the following Sunday. This man was the first who attracted and inspired me to become a Christian. Am I alone demanding miracles? Everybody is!

We find ourselves to-day rapidly entering upon a third stage in the evolution of the missionary appeal. In the first, as we have seen, support to missions was given from a sense of pity—to Christianize the heathen—and the control of the missions was completely in the hands of the missionaries. In the second, the duty to support and conduct missions arose out of the worth of the Chinese people, and co-operation rather than control was the function of the missions. Now, in the third stage, the challenge to missionary giving is on the basis of help to a worthy group struggling to interpret religion in such a way as to make it available to all their people. It calls for neither control nor co-operation on the part of missions, but for subordination in many or even most cases to Chinese leadership, so that the Chinese people may develop their own natural genius for spiritual living. This at once presents a difficult challenge to the spirit of Western Christianity, and also introduces us to the problem of the relation between the missionaries and the native Christian leaders.

RELATIONS BETWEEN MISSIONS AND CHINESE CHRISTIANS

In 1922 Dr. Cheng-Ching-Yi, chairman of the National Christian Council, made the following statement: "The church is seeking more and more missionaries. It is far from our purpose to give the impression that the coming forward of the Chinese

means that the missionaries are to retire from the scene and that more of them are not needed. We need those who are willing to learn, as well as to teach, and those who are prepared to work with the Chinese leaders or even under them." This voices the general opinion and attitude of the Chinese leaders in the Christian Church in China. The ratio of 350,000 Christians to the 400,000,000 population is very small. Humble-spirited missionaries are needed, even though the Chinese themselves are becoming better and better equipped for directing the mission cause in China than foreign Christians can ever be.

We also find another sort of expression voiced. It is a demand that we develop and encourage indigeniety. Dr. T. T. Lew, Dean of the School of Theology of Peking University, says, "It is time that we Chinese Christians should be able to express our gratitude and our love for God in our own language." He used a very striking illustration: that no lover would enjoy letters written by others, from his or her love. He also urged that it was time for the Chinese Christians to make their contributions to Christian religious thought, and so to enrich native Christian experience. "Translated hymns," he said, "have served their purpose; but we are to sing to God from our own experience, the experience of our own hearts and minds." Hymns and prayers and even rituals have been composed by Dr. T. C. Chao, formerly Dean of Soochow University, and Dr. T. T. Lew and many others. Are these men aiming at nothing but to be different? Certainly not, but rather to help the Chinese Christians to feel more at home in the House of the Lord. The Christian Church is not static. Each people of the earth is to worship in its own way, and make original contributions to religious thought and life.

PROPOSALS FOR CHRISTIAN PROGRAM IN CHINA

More radical proposals than these I have mentioned have appeared in those two Christian papers in Peking, *The Life*, and *Truth*, and other Christian papers in China. The proposals are chiefly twofold, the problem of self-support, and the fundamental solution of the problem of indigenous Christian movement. The general method of this movement is a basic one, building from the

bottom upward, not from the top downward. The plan calls first for the winning of converts, who then build their own churches. The leadership of these churches will be in the hands of the member-builders, until such a time as their size and economic condition and their needs make it necessary and possible to have pastors. In the spring of 1924 a group of forty or more native Christian leaders from five different missions of Peking, and leading Christian scholars and officials, organized a discussion group which arrived at this as the basic one for future work. Considering these various movements and connected with groups like this, and in observations of the mission policies and activities, I have come to believe that the solution of the mission problem will be one of the greatest elements in the making of Christian history for the next fifty or hundred years.

Let it be understood that we are not asking for any sudden, revolutionary change. The churches we now have are to be used, if we can man them. Everything we now have is to be kept and used to its fullest possible capacity. Nor is the accomplishment of the great changes in relations between missionaries and the native Christians as a matter to be immediately completed in a moment of time. All worth-while things grow, and this, too, is to be in the nature of a gradual transformation, the completion of which may require many years.

The Bulletin of the National Christian Council of September, 1926, says, under the heading, "Devolution of Problems of Indigenous Churches,"

"No single topic called forth more earnest discussion or more vigorous expression of conviction. It was felt that, especially in the Far East and in India, problems of the highest urgency and of far-reaching importance now challenge Christian statesmanship. Questions pertaining to what is involved in making Christianity indigenous in these lands, the measure of autonomy that is essential in ecclesiastical, administrative, and financial matters, the principles that should govern the incorporation into the indigenous churches of ideals and customs from the civilizations in the midst of which these churches are found—such questions are pressing and inescapable. It was felt that failure to deal worthily and adequately with them may well create increasing confusion, delay necessary readjustments in relations between the indigenous churches and the missions."

May I take the opportunity to state my own relation to this problem? I am not in any way connected with missions. Of course, as a citizen of China, I am interested in the reconstruction of the Chinese national life. As a Christian, I am deeply concerned for the success of the Christian Church in playing its part in that reconstruction. That this is a normal attitude can easily be seen from the fact that even non-Christian students are vitally interested in this problem. After the Chinese philosopher Dr. Hu Shih spoke at Harvard to a group of sixty or more Chinese students of Greater Boston in March, non-Christian students gave evidence of this spirit by their statement that religion is to be a basic necessity to any satisfactory and lasting solution of China's problems. Whether or not Christianity becomes the dominant religion of China, it will have challenged and guided all China's religious life to higher planes.

PLACE OF MISSIONARIES IN THE INDIGENOUS CHINESE CHURCH

At the present moment there are many Chinese students struggling to maintain self-support in carrying on work at home. I have proposed to several missionaries, what I call "co-operative work of related families." By that I mean two or three Chinese families and one or two foreign families picking out a district where they can live among the people. They are not to preach as they used to do on the platform, but to work at something which will give them their living, at least part of it, and at the same time be doing something to elevate the life of the communities where they live. Those families are to have prayer meetings and discussion meetings at different houses in turn. The people living around may be invited to come to attend the meetings, but with no direct evangelistic urge. It may take a few years to show clearly the Christian attitude in doing this. If the community gradually comes to feel imperatively the need of an organization where they can come to discuss personal, national, and international problems, and to worship, they are to establish the organization and build the worshiping place themselves. One family may contribute some wood, another some bricks. Some may give themselves to labor for a few days, which is very often done in

China by people to show their appreciation of the goodness of the gods. From this may and certainly will develop a Chinese Christian Church. The people will certainly care far more for a church of this kind which each has a hand in building than one given them through foreign influence. It will also be built in the style that suits their national spirit. If little communities like this should multiply, they would afford China the fundamental basis for many "town meetings" and "pioneer churches." Three fourths of China's population are farmers.

THE HEART OF CHINA'S PROBLEM

The heart of China's problems, as I see it, is lack of faith. Since the youth movement and Nationalist movement, China has gained a morale in the upper classes. But the masses are almost untouched! Take a farmer, for example. Let something unusual happen and this is what he says, "We are men of grass and wood, so what can we do about it?" He believes that the scholars and officials are incarnations of the stars from heaven. Here we see a great lack of faith. He does not believe in himself nor in the men about him, for he thinks he and they are nothing. When an ordinary man dies and suffers, only a man of grass and wood is dying and suffering. From lack of faith we cannot expect sympathy or co-operation. Consider the life of the average Chinese farmer in the light of these facts, what is his recreation? When the farmer's work is done for the day, the most he can expect from his recreation hour is a quiet smoke from a pipe which he dares not to fill too often—or common gossip with other village folk, or, if he is especially fortunate, the privilege of listening to a story-teller, a man who has had some schooling. His life is a monotonous round of humdrum affairs. What more than this can Christianity offer him? Many Chinese Christians have come to see the vision and feel the call of working among the farmers. They are working for it both at home and abroad. Many missionaries have seen the service that they may render in this way, too. The reason I believe in the combined movement of related families is that it gives a fresh influence and an exhibition of brotherhood and leads to the extinction of racial prejudices. This may require a further

call for help from the Christians of the Western world for its initiation and establishment.

THE CHANGING CHINA AND DEMAND FOR NEW RELATIONS

A few quotations from the missionaries in the field will suffice to illustrate the significance of the mission cause and the bound-to-come changes. Just a week before the capture of Hankow by the Nationalists last fall, a missionary who has often been called a "prophet" wrote the following to me:

"I have found that a large part of our people have lost all confidence in the old line concerning missions. That I think is why they now take such little interest. They are eager for a new appeal, and if you let them see the Chinese students, their aims and problems, their search for freedom, political, social, and otherwise, and the increasing gropings for independence in religion—all this will make them grateful to you. So do not soft-pedal, but talk to them as we talk together. If some missionary gets offended, never mind, so long as you have not misstated the facts or been unfair. There must be very big changes in the next few years, and the people might just as well be prepared for them."

Those who have any understanding of the situation in China and any sympathy for the struggling of the Chinese Christians will inevitably find the true meaning of the movement. Not only will they find the significance of this new era but they will also try to assist the Chinese to make the adjustments. This missionary wrote again early in this year:

"My own belief is that at this stage the foreigners (chiefly missionaries) ought to do something except just stand bravely by waiting for incidents to happen and knock them back a little further and make them less welcome to the Chinese. One positive step which I have talked over with the ——— and others is the inviting in of large numbers of local Chinese to teach on the university faculty, which has been almost wholly foreign and which is now melting away. I should even like to see the new government school, Chengtu University, which since October strike has many more pupils than has ours, invited out to occupy the mission university buildings and mix student bodies and faculties. G—— and others oppose this on the ground that it would make the school not a Christian school. In one sense, yes; in another, it would be perhaps the most Christian act we could do, a true showing of the Christian spirit, a helping of Chinese education, and a finding of life by losing it."

Now this prophetic proposal has been carried out to some extent under the Nationalist pressure.

Another missionary says:

"Many of the institutions may disappear, but true faith will remain or will rise in individual hearts, and I welcome this day, even though it will doubtless be hailed with lamentations by my countrymen. Speak more dauntlessly and hopefully than ever, for it is not dismay but accomplishment."

Doctor Jones' book, *The Christ of the Indian Road*, voices the demand of the East from the Western Christian world. It is the spirit which they want rather than the institutions.

CHALLENGE OF CHINESE TO WESTERN CHRISTIANS

Two days after the Nanking incident, one of the leading business men of this country wrote to me:

"It does seem that if ever China needed missionaries it is now, but we must remember that they are often used as tools for diplomatic strategy. There is another matter, you know just as well as I do, there are many missionaries who ought never to have been in China. But one thing I feel certain, when difficulties like the present time do come, the real men of God stand out. Then, too, the native leadership is going to assert itself, and that is the object of missions—to develop real native leadership."

We may say the third stage of missionary endeavor has arrived!

The "prophet missionary," whom I quoted recently, wrote:

"As I said before, the year of 1927 must see fundamental changes in the Christian movement in China which will probably be the end of what most people have regarded as missions, and the beginning of a new period in which contact between our peoples shall be on the basis of an even exchange. We have yet to see whether America has the vision and unselfishness to be willing to participate in such a venture."

From my careful observation of the spirit of the American Christians, I have come to feel that they are ready to meet the new challenge; but what we need now is a renewal of the fundamental spirit as a guiding principle. May we not say, that the movement will start with new spirit and new force, and that the Spirit of Christ will get a much stronger hold on the life of the East through the loss of this narrower life?

The next question would be, "Could we still believe in missions if the Chinese should reach an entire self-support?" My answer is "Certainly." No nation in the world can any longer

maintain a closed-door policy. We are getting closer and closer and more and more interdependent on each other every day. China has received great benefit from the small amount that her Christians give toward World Service each year. We shall not speak here of the weakness, if not corruptness, of the diplomatic representatives. It will be a long time before we can fully promote mutual friendship through diplomats and warring governments!

True world civilization can never be accomplished unless there are mutual friendly relations with the highest motives, between the various civilizations. Exchange of professorships has done far more toward mutual understanding and mutual appreciation than we dream. When China comes to a place where she can have her Christians capable of self-support and supporting others, exchange of missionaries is the *ideal*! It is another place where we demand miracles! Can you Western Christians bear the idea now that you might have Chinese or other Oriental preachers, who are not accepted now, come to your pulpits and lead your worship? Christianity in China as in other parts of the world depends upon how the Western Christians shall work this miracle!

SUPPOSE

Suppose the soul that lies within
The earthly part of me
Should be endowed with latent powers
To speak, to hear, to see.
Would Heaven any dearer be?

Suppose when spirits leave the earth
They'd float among the stars
And find the final meeting place
On what is known as Mars.
Would Heaven any nearer be?

Suppose we knew the secret now
Of how, and when, and why
The race of men is caused to live
To flourish, then to die.
Would heaven any clearer be?

MARY LOUISE DEAN.

Detroit, Mich.

THE POLITICAL PHILOSOPHY OF JESUS

C. F. LITTELL

Mount Vernon, Iowa

THE recognition by social scientists of the organic unity of our institutional life has had important results upon our understanding of the Christian religion. For ages it was assumed that the teachings of Jesus dealt only with religion in its narrower sense, and had little to do with our social, economic, intellectual or political problems. But of late there has come about an appreciation of the fact that our life as a whole is made up of a combination of influences of which religion is but one. These influences are all interwoven in such intricate fashion that it is utterly impossible to separate them one from another; and any influence which bears directly upon human problems must affect life in all of its phases. Thus if the religion of Jesus is to be a complete system for the regeneration of the world which he came to save, it must contain a plan, not only for individual salvation, but for the redemption of society in all its activities.

It was the sociologists who first perceived this fact, and, headed by such prophets as Walter Rauschenbusch and Washington Gladden, they have given to the world the "social gospel." So closely related are the social and economic activities of man that an "economic gospel" is rapidly developing out of this movement. Moreover, in recent years, organized religion has come to recognize Jesus as the "Great Teacher." Hence we have a new emphasis on the educative function of the church, and practically every one preparing for any kind of religious work to-day specializes in religious education. They are preparing to give precedence to the intellectual appeal of the gospel.

Our problem is to ascertain what, if anything, Jesus has to contribute in the way of political concepts. In this field the ground has hardly been broken. It has long been customary for political theorists to dismiss Jesus from their studies by emphasizing the otherworldliness of his teachings. Fortunately, modern thought has gone more deeply into the study of the Gospel with

its limitless implications, and has rendered the earlier attitude untenable. Since government plays a major part in encouraging or checking the development of movements in all phases of institutional life, surely we are safe in assuming that it should be brought to the mercy seat, there to confess its sins, and to be born again. If Jesus has nothing to contribute for our guidance in this field his Gospel is singularly incomplete, and his followers are left to grope their way in their contacts with one of the most important phases of modern life. It is in the hope that the attention of thoughtful readers may be directed toward this problem that this fragment is submitted.

Jesus falls among the Idealists by way of classification, along with Plato and Sir Thomas Moore. Their method of approach is to formulate a concept of an ideal state, and to set this up as a goal toward which mankind may work: this in spite of the limited and undeveloped condition of the political life of their own age. The mere fact that Jesus failed either to specifically condemn or to enthusiastically support the existing political order of his day is not satisfactory proof that he had no interest in political problems. Rather is his interest to be judged by his ideal concept; and it was about as severe an indictment of the Roman philosophy of state as could be imagined. He differs from Plato and the other Idealists, however, in that he insists that the ideal Kingdom is a practical goal. There is none of the Utopia, or Nowhere, in Jesus' philosophy. He insists that the kingdom of God is attainable, not only for individuals but for society as a whole; and he exhorts his followers in all ages to work and pray for its establishment throughout the earth. Thy Kingdom come; thy will be done, in earth as it is in heaven.

To-day it is generally agreed that the political state is a means to an end, and not an end in itself. It is fulfilling its responsibility when every individual within its borders has the opportunity to develop his capacities to the utmost of his possibilities. In other words, that state is one hundred per cent efficient which makes possible the "good life" for all of its members. But the "good life" is in Jesus' thinking identical with the kingdom of God. Hence the political state is one of the many agents work-

ing to bring in the Kingdom. But this culmination cannot be brought about by anything resembling a mass movement. It is only by the addition, one by one, of individuals that the Kingdom can be established.

The relation of the individual to the Kingdom thus becomes twofold. The reign of God on earth will make possible to the individual the opportunity to develop all of good there is within him in the utmost freedom. On the other hand, the individual has a great responsibility devolving upon him for the building up of the Kingdom here. But this responsibility brings delight. The "burden of the Lord" will be mentioned no more. It is the essence of freedom itself to work for that in which one has lost himself. And this is the freedom that Jesus set himself to bring to all mankind. He himself had found the truth, and was the incarnation of it. When his disciples should come to know the truth, that knowledge would make them free. Not a negative freedom, however, but positive freedom in reason and self-control. Membership is a reasonable service. It is this very simplicity that makes the rules of citizenship so difficult for the wise ones of earth to understand; particularly when the rules, in their simplicity, have differed radically from the complicated philosophies in general acceptance.

Thus it is no matter of terror to the soul of him who has control of himself to be told; "Thou shalt not." His life is already ordered by its great underlying motive. It is this source of his desires that dictates his actions. The motive that has mastered his life furnishes his freedom from restraint. Nothing that would retard the coming of the Kingdom can have any genuine appeal to him. The ideals of citizenship restrain when occasion demands; they stimulate, when circumstances call for positive action.

Again, there is a double accent on the restraints and energies which attach themselves to the motive of Kingdom building. Not only does the citizen test his actions by their result on himself, but also he recognizes his responsibilities to society at large. It is only through his contacts with others that he can accurately test his own desires and ambitions. In the Sermon on the Mount, particularly, does Jesus drive home the vital importance of self-control. Here he advocates heroic measures, such as cutting off the offend-

ing hand, or plucking out the offending eye, if these members stand in the way of self-mastery. Even the thoughts of a man's mind must be disciplined and brought under control. Hence, he who presumed, as an extreme individualist, to put his own conception of the inner law up against the law of church and state, backed as the latter was by all the power of custom and tradition, was an individualist, not in order that he and his followers might gain license, but rather that they might subject themselves to a much stricter law of self-control, self-applied.

Again, Jesus saw in every human being a potential citizen of the Kingdom. He was no respecter of persons. No matter in what shape a broken wreck of humanity floated up to him, he recognized that society had to carry a large part of the responsibility for the wreckage, and he welcomed the prospect into the "good life." The woman at the well, with her unsavory record of companionships, received as much attention as did the ruler of the Jews who came to Jesus by night; and the woman taken in adultery received the promise of pardon and restoration that her proud accusers had rendered impossible for themselves. He knew full well the longings and aspirations that lay beneath the wreckage of these human lives. He knew also, just as well, the fires of passion and the instability that lay beneath the most respectable exterior, or the stoutest profession of loyalty to himself. It was this better, or real self, that he recognized as Kingdom material. It should be developed in every individual. It is in proportion to the extent that one has developed his real self that he finds it possible to fit into the divine plan, and become himself divine. Thus, freedom comes not by surrender to one's natural passions, or by concentration of one's energies upon the gratification of one's selfish desires, but by passionate attachment to the great cause of the Kingdom, and by losing oneself in some phase of the carrying on of the great work.

Devotion to the Great Cause does not necessarily release a man, even from all save self-imposed restraint. He finds himself, on the contrary, more conscientiously testing out, in the light of his new allegiance, all the laws and *mores* that have developed through the long struggle of humanity upward from the beast. Any rule

that has been accepted in an earlier day, and has made for progress at the time of its acceptance, has a presumption in its favor, and should not be discarded merely because it is old. Even Jesus came not to destroy these things, but to fulfill. On the other hand, all rules should be kept constantly under criticism, and compelled to justify themselves as constructive agencies. Any person is, in his thought, in large part the product of the social and moral traditions of his people and times. It is well that it is so. Nevertheless, if encouraged to do so, any age can witness great progress toward clearer thinking and finer idealism. The tremendous progress made during the past twenty-five years in the field of mechanical inventions could have been duplicated in every field of human activity, had it not been for the fact that custom, church, school, state, and every other influence among us frowns from the throne of institutionalism upon the crusader in any realm outside of the natural sciences. As a result, we are threatening the existence of civilization itself through the marvelous development of instruments of destruction. An undisciplined capacity to destroy is bombarding the foundations of civilization with Big Berthas, while crusaders in the realm of spiritual values are frowned upon as disturbers of the social order if they attempt to batter down the walls of privilege and prejudice with anything stronger than pop-guns. The powers that be, in church and state alike, forbid the use of high explosives against the intrenched forces of the status quo. If authority could but put selfish desire to perpetuate its own power out of sight, and make way for healthy progress along evolutionary lines; and if reformers could be raised up from the ranks of the most intelligent through official encouragement, with wisdom enough to know when to apply the axe to the root of the tree of tradition, and when only to prune off the suckers, the problem of Kingdom building would be well on the way to solution. For it is certain that much that has come down to us from the past is worthy of continued allegiance. The Kingdom cannot come in a vacuum; nor will it spring up over night like a mushroom. It can come only in society, and its development roots back to the beginning of the race. So the Kingdom builder must work through society and institutions; and these in turn must accommodate themselves to

the Kingdom builder of each generation, or pass their opportunities on to a more intelligent age.

Thus Jesus built his philosophy about the individual, in every one of whom there is a real self in some stage of development, and for whom freedom through self-control is the greatest good. Yet the development of the individual is for the good of the many, not of himself alone; and the surest way for him to save his own soul is to forget himself in zeal for the service of others. It is only as a man loves his neighbor as himself that he can willingly forget himself in serving others. Only thus do one's own desires become identical with the best aspirations of his age. They were thus identical in the mind and life of Jesus. The Son of Man came not to be ministered unto but to minister. The Son of Man came to seek and to save that which was lost. He identifies the best aspiration of the individual with the highest need of the group and the loftiest manifestation of the social will. And he is idealistic enough to believe that, just as in the individual the real man is good, so the aim of the group, or the social will, is good. The world waits for the manifestation of the Kingdom. But this ideal general will is the Kingdom. Some of his disciples would live to see it come with power and in the small group. The young man who was spotless so far as the moral law was concerned lacked only the vital spark of compassion of attaining it. Another group that had heard the words of life were not far from it. Without repentance and a simple childlike surrender, no man could hope to see it. It comes not with observation so that any one can say, "Lo, here it is," or "Lo, there." It develops with gradual, almost imperceptible stages through the addition of individual citizens and the steady inoculation of society. There is joy throughout the entire spiritual universe when any soul comes into a realization of his place in the Great Society. It is the greatest goal of individual endeavor; but no sooner is it attained by the individual than he is filled with a passion to pass on the benefits that he is enjoying to all with whom he comes in contact, and wherever he can make his influence felt; so that he becomes in his influence like leaven working in the lump of society until the whole is leavened. This is the supreme allegiance of every disciple of Jesus. It is to have

first place in the lives of his followers. Nothing, not even the ties of personal kinship, shall be allowed to stand in the way of one's personal attachment to it. If any man love father or mother more than it, he is not worthy of citizenship; for citizenship in the kingdom of God implies an allegiance which transcends any and all earthly powers.

Obviously, then, the only way in which an institution of human origin can justify itself is by proving itself helpful in the furtherance of the Kingdom. The family, the club, the lodge, the union, the church, the state itself, must harmonize their programs with the great progress of the universe as it works out through the ages. When the disciple of Jesus finds the principles or interests of his minor allegiances running at odds with his higher allegiance, he must make his choice between the two. And there can be no division of loyalties. Half-hearted friends may be prospects to be won for the Kingdom; but they can never be citizens until they have made the complete surrender, and are ready to go with Jesus all the way. No man can serve God and Mammon. Strait is the gate and narrow is the way that leadeth unto life. How hardly shall a rich man enter the Kingdom. Often, perhaps, the renegades and harlots shall find their way in before the religious leaders of their times!

It was Jesus' interest in this ultimate that led him to ignore in large part the political organization of his day. There was little in it that could be of any use in Kingdom building. It would crumble into dust from its own dry rot and decay. So will pass every institution that is not grounded upon the eternal principles of right. In connection with our political problem, the roll call of conscientious objectors should here be introduced. Progress in the mass of society has always been slow and painful, and such progress as has been made has undoubtedly been the result of evolutionary forces. Yet unquestionably the influence of individual leaders has played a great part in carrying the movement forward or backward. It is well to remember in this connection that there was a time, not so very long ago, when the conscientious objector was known by the more respected title of non-conformist, and was held in high esteem by the majority of Americans. It is still, prob-

ably, by the light of burning heretics that Christ's bleeding feet can best be traced, and those footprints mark the slow and painful progress of the kingdom of God. America has ever had her share of non-conformists. From the days when our land was settled in large part by religious and social and economic outcasts, through the various steps of opposition to oppression from within, as well as from without, to our own day it has been the custom to do the non-conformist honor a couple of generations after his death. We enthusiastically build the tombs of those our fathers slew.

The logical conclusion thus arrived at is clear. It has been recognized, in part, by our own government in its granting exemption from military service in the days of the conscription to members of the Society of Friends. It is nowhere better expressed than in the statement of the 1924 General Conference of the Methodist Episcopal Church with regard to national policies destined to lead to war:

"Governments which ignore the Christian conscience of men in time of peace cannot justly claim the lives of men in time of war. Secret diplomacy and political partisanship must not draw men into the dilemma of deciding between support of country and of loyalty to Christ. . . . The progress of the Kingdom of Jesus Christ is clearly at stake. The issues are so momentous, the opportunity for leadership is so great, that we here and now call upon all people . . . to unite their energies in this great movement for a warless world. To this sublime end we dedicate ourselves, and for its accomplishment we invoke the blessing of Almighty God."

If this pronouncement is in line with Kingdom building (and there seems but little doubt that war as an institution puts a premium on everything that citizenship in the Kingdom forbids), the political philosophy of Jesus raises some pertinent questions as to human behavior. The attitude of the Christian in time of war bids fair to be the most acute question of our age. In the first place, the World War set the precedent of sweeping away all of those guarantees of personal liberty and opportunity of free and intelligent opinion that had been the boast of Anglo-Saxon peoples for centuries. In the second place, our newly acquired position as the world's greatest creditor nation, coupled with our equally novel policy of imperialism in Latin America and the Orient, are rapidly

pushing us on to a crisis in which the enlightened consciences of the citizens of the kingdom of God may have to make their choice of loyalties. The follower of Jesus should be a devoted patriot. His love of country may well be next to that of his God. He should love his country so well that he is willing to suffer any indignity and persecution rather than give his support to her when she is following a policy that is destined to bring her to ruin. Given a chance, the political state may be one of the most potent agencies of Kingdom building. But no free man can take the attitude of "My country, right or wrong." That attitude is slavish and mean. There is nothing reasonable about it, nor is there any freedom connected with it. The freedom of the sons of God must be preserved, and this is possible only through the preservation of the higher allegiance.

If Holy Writ and history (which, if true, is also Holy) teach us anything, their lesson is to the effect that those governments that have, consciously or unconsciously, cut loose from moral restraints, and have ridden rough-shod over the rights of other peoples, have brought on their own damnation. Hence it is the part of the true patriot, who, through his allegiance to the kingdom of God, has long since fought out the struggle with the desire for ease and pleasure and popularity and self-seeking, and has placed them in their proper and secondary position, to stand by the principles of the Kingdom, and to raise his word of warning whenever he detects tendencies to leave the paths of righteousness and justice in either internal or international policies.

The United States of America can perpetuate its ideals only as its principles and policies harmonize with the principles and policies of the kingdom of God. The test of these policies is the test of good will. We betray the sacred trust of civilization when we sanction or tolerate anything that trespasses on the rights of one of the least of these, our neighbors, and so gives rise to hatred and distrust. We may render unto Caesar the things that are Caesar's, and to God the things that are God's as long as the two claims harmonize, or run in parallel lines without conflict. But when Caesar claims things that are God's, and would take them by force or persuasion, the allegiance of the citizen of God's kingdom is clear.

THE MINISTER AS ARTIST

FRED SMITH

Newton, Kansas

For the good of our grandchildren it is sometimes necessary that we revise very radically the opinions of our grandfathers. Many a person sings lustily concerning the "Faith of Our Fathers" when what is in his mentality is the remembrance of their foibles. As the generations pass it sometimes calls for the exercise of a keen discrimination to make sure that we are not perpetuating in the guise of ideals what in reality were only the idiosyncrasies of the honored dead. It is for these reasons that we make bold to take up the theme indicated in our title.

To that increasing number within the Protestant churches who love Protestantism for its essence but have almost come to despise it for its expression, it is a happy thought that at last the æsthetic trend in Protestantism is so marked as to merit frank acceptance and open discussion. The day has come when we can speak of the value of sign and symbol as well as of that of song and sermon. Art as well as argument is now coming to be counted as a minister of the divine. Therefore is it legitimate to remind ourselves that while the minister is administrator, executive, teacher, prophet, priest, etc. (vide Lyman Beecher Lectures, especially for the last six years), it is becoming increasingly necessary for us to think of him as artist.

Because of the ancient grudge of Protestantism against art there has arisen a generation that majors in duty. Believing in freedom it used it to the closing of the eye against all that was beautiful and lovely in the sanctuary. Many a Protestant church could with equal propriety be called the Church of the Open Ear and also the Church of the Closed Eye. Like Ephraim of old they are like to a cake that is unturned. "I counsel thee," says the writer of the Apocalypse (himself a Protestant who had yet retained his birthright to beauty), in speaking to the church at Laodicea, "that thou anoint thine eyes with eyesalve, that thou

mayest see." And in his spirit and his words we can repeat this ancient counsel for many a modern church. Many are they who, having been "taught by all their forbears that the Lord had made demands for cold austerity in temples to his worship," find an autobiographical note in the words of Anne Coe Mitchell when she says:

In plain brick walls of white-wash interline
I sat upright and stiff, and tried to pray
That he would take the need away
That craved for beauty as for wine.

And not all have had the experience of emancipation of which she goes on to speak when she declares that

Now my eyes are opened and I see
New earth, new heaven; and my spirit wakes
To drink of beauty, and my soul partakes
A fresh conception of the Deity.

In that last phrase we have the justification of speaking of the minister as artist.

It is one of the easy errors of Protestantism that because "God is Spirit" and must be worshiped in spirit and truth, that means the absence of rite and ritual in our public devotions. Whereas the truth of the matter is, as it has very pertinently been said, that "the proper antithesis of formality is not formlessness, but spirituality." The carrying out of the logic of the ultra-puritan position that "spirit is everything and form nothing" would mean the effective closing of every church in Christendom and the disintegration of social Christianity itself. But of this more later.

Meanwhile it is well to recognize that by the very nature of the case, though "God is invisible to mortal eye" it is necessary to metamorphose him under the category of form that we may be articulate with regard to his function in the universe. Therefore do we speak of him without offense as King and Father. If it be necessary that we realize God under the category of form to understand his activity, it is doubly needful that we use that same category to comprehend his nature. And all our speech of God is but symbol. After all our sermons God is still "the nameless of a hundred names." And here the average Protestant has

been content to rest his case. But for us this is not the end of the trail. Not all of symbol is contained in speech. Having touched the field of art we find that here is a field full of a rich symbolism freighted with divine meanings. And when we bring the symbol into service by that same act do we become debtors to art.

This is evident even if we consider no other part of the service than that of the sermon. Was there ever a great preacher who was not also an artist? - We confess that we cannot find the exception. Run over the names of the great ones of our time and the artist is writ large in the make-up of all of them. Jowett, Jefferson, Shannon, Fort Newton, Kelman, Hough, Williams, to name but a few, may differ in many respects, but in one name they are all described, namely, the name of artist. These men know the meaning and power of the colorful phrase, "the magic of the necessary word"; the dramatic gesture. They have lived laborious days in order that pure thought might have perfect expression. And this is art. It is exquisite art. Beauty and strength are in such a sermon.

But when we come to ask that art shall become our servant in worship as it has become our aid in the preaching of the word we come square up against the ancient grudge of our faith. And finding it a hindrance to our progress we have brushed it on one side. It is for us a postulate of life that beauty is one of the three prime categories of experience. For the sake of a tradition we do not feel called upon to violate the trinity of the good, the true, the beautiful. The aesthetic has its place in our worship in its own right by the same token that we accede to ethics its right to a place in the sermon. Both are ministers to God. To some this will seem a revolutionary step. We hasten to say it is simply a religious one. A religion that does not take cognizance of the holiness of beauty as well as of the beauty of holiness is not an adequate religion for our day. The right to beauty is one of the inalienable rights of human kind.

To estimate the far-reaching significance of this concept of the religious life for the Protestantism of our day is, of course, an impossibility for us. Neither is it our present task. We are con-

sidering the minister as artist, and the measure of our duty is to evaluate the significance of this new outlook for him. Some things need to be made plain that certain fears might be allayed.

In the first place let no one think that such an advance as we have indicated is but another way of saying that our ministers are returning to Rome, on the one hand, or turning to paganism on the other. It means neither. It is high time that intelligent Protestants ceased to take counsel of their fears whenever they hear the fact of æsthetics mentioned. It is doing our faith no good to be forever talking in terms of depreciation with regard to the æsthetic in life. Does some one speak of the introduction of the beautiful into the sanctuary then at once the note of warning is heard and the dangers of sensuousness are paraded. But suppose that we query concerning the slovenliness that often attends barrenness in the sanctuary? There is no art therein, only aimlessness. Too true are the words of Stanton Coit that "Protestantism, in purifying its life, has gone far toward destroying its outward life." And we find ourselves saying with Vogt that "the chief lack of present-day Protestantism is not moral, nor intellectual, but artistic." If, as Protestants, we would but look the facts in the face instead of forever taking counsel of our fears, the need for the great ministry of art in religion would be at once apparent. Then would we think more of the divinity of beauty and less of its dangers. For where the Protestant ethic is maintained there need be little fear that the introduction of the gracious ministries of art into the sanctuary and its worship will make of the minister or his people pagans.

Neither have we need to stand in any fear of Rome. It is a foolish notion that there was ever given to the Roman Church a monopoly of rite and ritual. These things are the necessary concomitants of all institutional life. Wherever two or three are met together there there will be ritual, for ritual is just a special name for our ways of doing things. And why should we not do these things in the best way possible? An apostle has left us the counsel that in regard to all things in the Christian life he would have "all things done decently and in order." This, being interpreted so far as it applies to the life of the sanctuary, means: Let the minister fulfill the work of an artist. The minister who can lead his

people in the worship of God without regard to æsthetics has something lacking in his spiritual make-up. Yet I have known earnest young preachers, who, desiring to get "next" to their congregation, sport a flaming tie and a curious collar, with a common coat to match, as they sought to lead the worship of the assembled congregation. Of such a service this at least can be said that such an appearance was no aid to getting the people near to God. It is not in good taste. But good taste is an art judgment. They who would read mordant criticism and medicinal advice concerning the aid and use of ritual in the conducting of the worship of a congregation can well afford to turn the pages of any of the books of Ralph Adam Cram. Or, if these be not to their taste, let them turn the pages of Vogt in his work on *Art and Religion*. Both are at one in showing that where there is true worship there also there is true art. The inward experience is revealed in the outward expression. It is for the minister to see that this inward experience shall have free course and be glorified. He must become their minister in an artistic sense.

For this reason it is far more important for the Protestant minister to follow the lead of modern psychology than to keep the track of an ancient tradition. Having a knowledge of psychology the minister will see to it that insofar as it is possible art shall be made to foster and further the aspirations of his people. It shall be made to minister to their spirituality, and not to sensuousness. Especially will he see that his art become not artifice. By this sin fell the church of the Middle Ages. And it is not desirable that, in this respect, history should have occasion to repeat itself.

It is not at all likely that they of the æsthetic outlook will be allowed to forget this possibility. Here the traditionalist and the progressive are at one. The concern of the former is easily understood, but not that of the latter. One of the most curious aspects of modern religious progress is the strong antipathy which some of the leaders of social Christianity have to anything savoring of ceremonial in religious worship. So concerned are they with the ethics of life that they are not cognizant of its æsthetic. Great pride do they take in the fact of their progressivism. Yet in a very real sense they are but the new Puritans, and they who would

lead the coming generation must be more than that. There is more in life than the justice of it, there is also the beauty of it. We who are the children of the Pilgrim tradition "do not have the same reasons for fearing the arts that the Puritans had as they did not have our reasons for using them." Allan Eastman Cross has caught the spirit of this new day when in one of his hymns he sings:

And now upon a larger plan
We build the common good,
The temple of the love of man,
The House of Brotherhood.

The age in which we live is a scientific age, not a superstitious one. This is our guarantee that never again can ceremonial become the synonym for chains.

Bouck White has drawn attention to the fact that "the nexus between the artistic temperament and revolution is as yet an unexplored mine of knowledge, and would richly repay the prospector." The average Protestant psychologist, under the spell of the ancient tradition that where there is ceremonial there is slavery, is usually not even conscious that there is such a mine in existence. Their examination of what Coe is pleased to miscall the "sacerdotal group" is, in the main, mechanical and perfunctory. Fortunately for the new day it is noticeable that men like Pratt and Hocking give a more sensitive exposition of this matter. But has anyone yet seriously given us a study of the psychology of the High Church movement? To the Puritanically minded it is nothing more than an anomaly to see the æsthetic temperament in close alliance with the spirit of social justice. Against a Puritan background it is unexplainable that a man shall be at the same time a lover of ritual and yet a worker for social righteousness. Yet these are the facts. The true explanation of them rests with the psychologist who is not born and bred to the belief that where rite and ritual abounds there sin abounds also. It is not a mere happenstance that they who love beauty as they love God should have a perfect hatred of all that mars the beauty of life. That is why we ministers should be artists. Perhaps we did not understand the depth of our own prayer when we found ourselves utter-

ing the lyric cry of the Psalmist: "May the beauty of the Lord our God be upon us, and the work of our hands, establish thou it."

It would be taking us beyond the boundaries of our theme to follow its consequences in the arrangement and architecture of our sanctuaries. These things we can hint at in closing. The minister as artist will see that the environment of the worshipers will be, so far as lies in his power, an evocative one. Realizing that it is his duty to present "the beauty of life under the light of the Incarnation" (to use a suggestive sentence from Westcott), he will not place a stone of stumbling in the way of the aspiring soul by permitting an ugly environment. Sign and symbol and stained-glass window will be silent witnesses of the eternal. Beauty will become "the coronating excellence" of the service, and they who catch its spirit will make of life a psalm. Athwart the prose of life there will shine a "light that never was on land nor sea." The house of our God will be more than an auditorium, more even than a sanctuary, it will become a shekinah, the place where the glory of the Lord is revealed. In that high hour of visitation from the living God we shall become in deed and truth the *poioua* of God (Eph. 2. 10).¹ Art with truth will become the ministers of faith to the revealing of God. And in the minister we shall have conjoined the artist and prophet.

¹"We are his workmanship," rendered from that Greek word meaning poem.

THE WINE-GOD

GEORGE MACADAM

(Deceased)

IN the light of the contest now on in this country over the question as to whether we shall modify the Volstead law by the restoration of wine and beer as beverages, it is interesting to study the attitude of the ancient Greeks to the introduction of the habit of wine-drinking among the Grecian peoples. Fortunately we have in their mythology and literature a very clear reflection of the best thought of their day upon the subject. Through the myths and stories of the worship of Dionysus the Wine-god (the same spirit personified by the Romans as Bacchus), we can hear this most perfect of ancient civilizations speaking to all succeeding ages their impressions about the wine-business.

It would be incorrect to accuse the Greeks of deifying drunkenness. The worship of a Wine-god was an importation from Phœnicia along with the wine business, and his rites were foisted upon Greek life and tolerated under protest. Euripides shows us this in his drama, *The Bacchanals*, which he begins with an address by Dionysus. The god has newly arrived on Greek soil, notes the unwelcome attitude of the Grecian cities and vows vengeance because they have refused to acknowledge him as god and have repudiated his rites and worship. He says:

"Needs must this proud recusant city learn
Her guilt and humbly seek to make atonement
To me, the God confessed, of Jove begot.
Soon will I terribly show
That I am born a God."

He admits that he and his promoters are alien to Greek civilization, for he says of the band of women accompanying him:

"whom I have led
From lands barbarian, mine associates here,
And fellow-pilgrims."

In our judgment of this ancient people we must remember that in those southern climates water was often bad and hard to

get and wine could be considered somewhat of a necessity. Nor had the habit of wine-drinking become as yet a social custom nor had it developed into an institution of social or political force as it has done in modern days. But we are clearly given to understand that its imposition upon the Greek people was bitterly resented and fought, and we are made to feel that the promoters of the Wine-god used every possible method, many of which are familiar to our day, to foist his ceremonies upon them.

We can understand the strength of the financial appeal which was made in connecting his worship with the thriving business of grape-culture. Indeed, his promoters represented him as a great benefactor who established towns and cities, taught men agriculture and the cultivation of the vine, and exerted a civilizing influence. Euripides, however, makes King Pentheus to discount the commercial appeal in the presence of the moral and social issues which the wine-business raises, and he more than hints at the expense which he expects the business to eventually show. He replies to Tiresias:

"This new God,
Wilt thou install 'mongst men, at higher price
To vend new auspices and well-paid offerings?
False teacher of new rites! For where 'mong women
The grape's sweet poison mingles with the feast,
Naught holy may we augur of such worship."

The Greeks were easily taught that the strange, mysterious power in the "blood of the grape" to arouse peculiar emotions and mental excitements was a sort of divine inspiration, the influence of the god who used wine through which to enter and possess the soul of the drinker. And so the appeal of religion, a powerful one with primitive and superstitious races, was added to the other forces which sought to introduce the wine-drinking habit. The whole argument of the drama centers about the religious question as to whether or not Dionysus is divine, his opponents arguing:

"That Semele, by mortal paramour won,
Belled great Jove as author of her sin."

But the god himself makes his appeal for his rites upon this claim

of his divinity, and while Euripides seems to agree, the whole tragedy which follows works a subtle and powerful repudiation of the claim. The frenzy of the worshipers, the terrible deeds performed by his intoxicated devotees, were cited as evidences of the presence and power of the god. They made him at the same time The God of Comedy and The God of Tragedy, for the high pitch of feeling which flames for an instant under the influence of wine was confounded with the true spiritual inspiration which is seen in the highest creative genius and to which we sometimes poetically refer as "intoxication of the mind."

It is interesting to note in this connection the reported words of an American artist of note who recently said: "No nation ever produced and maintained art without the freedom which drink implies. . . . You cannot have good art or good literature without drink. It is impossible. Unless something is done toward ameliorating the prohibition laws, art will go to the devil in the United States." This utterance prompts one to ask where art would finally go if it relied for its inspiration upon the wine-cup; certainly the most superficial survey of Greek history would answer the question. For the Wine-god destroyed those who repudiated him and seems to have had his way with the Grecian people. So it is difficult not to believe that his rites and orgies cast a blight upon the most wonderful of ancient races and has been one of the most potent causes of their decadence.

Music was also used to organize and make popular the rites of the Wine-god. Dionysus himself declares:

"And everywhere my sacred choirs, mine Orgies
Have founded."

That music, like the modern jazz, was evidently designed to add to the frenzy of his worship and to cast that hypnotic spell upon observers which induced them to join the Bacchanals.

When the soft, holy pipe is breathing sweet
In notes harmonious to her feet,

.
Like some young colt that by its mother feeds,
Gladsome, with many a frisking bound,
The Bacchanal goes forth and treads the echoing ground."

It is impossible to escape the conviction that Euripides suggested that the sensual passions and lusts were not only a part of the wine-drinking rites but were incited and used to make them popular and irresistible. King Pentheus is made to place his whole protest on the ground of a strange, bewildering connection between lust and wine-drinking. In his speech against the wine-god's worship he says:

"I have been absent from this land and hear
Of strange and evil doings in the city.
Our women all have left their homes, to join
These fabled mysteries. On the shadowy rocks
Frequently they sit, this God of yesterday
Dionysus, whosoe'er he be, with revels
Dishonorable dishonoring. In the midst
Stand the crowned goblets; and each stealing forth
This way, and that, creeps to a lawless bed."

In fact he accuses the devotees of making the rites of Dionysus an excuse for indulgence in the worship of Aphrodite, the goddess of sensual love.

"In pretext, holy sacrificing Mænads,
But serving Aphrodite more than Bacchus."

"'Tis said a stranger hath appeared among us,
A wizard, sorcerer, from the land of Lydia,
Beauteous with golden locks and purple cheeks,
Eyes moist with Aphrodite's melting fire.
And day and night he is with the throng, to gulle
Young maidens to the soft inebriate rites."

Instructing his officers to arrest Dionysus, King Pentheus makes this direction:

"Seek that stranger out,
That womanly man, who with this new disease
Afflicts our matrons, and defiles their beds."

Religion, passion and Bacchanalian music all seem to have been united in the revels of the Wine-god to induce that excitement which moves so irresistibly upon humanity in the mass, and upon some classes particularly, in bearing them away from the dictates of judgment and reason. A brief extract from the chorus of the

drama gives a hint of the spell, which Euripides takes great pains to show, was cast over the devotee:

"The while the frantic Bacchanal
Whirls around with rapid hand,
And drives the wandering dance about,
Beating time with joyous shout,
Casting on the breezy air
All her luxuriant hair;
Ever the burthen of her song,
'Raging, maddening, haste along
Bacchus' daughter, ye the pride
Of golden Timolus' fabled side.'"

In his early history Dionysus seemed often to be in a humorous mood and influenced his devotees to mirth-provoking antics and a spirit of fun supposed to indicate his jovial good nature. This stage of his celebrations was in the Greek thought usually presided over by the simple rustic demi-god, Silenus, his foster-father. He was a jolly old toper, fat, rotund, bald-headed and pug-nosed. He was almost always in a state of limp and maudlin intoxication, and was really a comical half-tipsy character who presented the absurd and funny stage of drunkenness—if there can be such a thing—without the arousal of those dreadful passions which were later connected with the Orgies of Dionysus. There are modern phenomena, especially seen in the psychology of the crowd and humanity in the mass, which make it easy for us to understand how irresistible in that day was the appeal made upon young and old by the flower-crowned, singing and dancing processional of the Bacchanals swinging through the streets of the cities on their hilarious way into the woods and mountains to celebrate the secret rites of the Wine-god.

Euripides makes King Pentheus a reformer in spirit but shows him to have been a devoted guardian of his people whom he would protect from the allurements of a wily, intriguing seducer. His bitterness against the new worship is intense. His friends urge him to compromise, with sentiments that are strikingly familiar to the modern ear. Cadmus advises:

"Even if, as thou declarest, he were no God,
Call thou him God. It were a splendid falsehood";

while the chorus sings its counsel:

"Be thou wisely unsevere!
Shun the stern and the austere!
Follow the multitude;
Their usage still pursue!
Their homely wisdom rude
Is both right and true."

But Pentheus is immovable in his opposition. His wrath is more stirred against the victims than the instigator of the orgies:

"Wrath were not seemly against the unoffending.
But the more awful what thou sayest of these
Mad women, I the more on him who hath guiled them
To their wild life, will wreak my just revenge."

Dionysus perfects a terrible vengeance in which Euripides has vividly revealed the animus of the liquor business when opposed.

He makes Dionysus intolerant and hostile to those who refuse to join his revels. Hear the chorus singing his praises:

"Gives he the wine-cup bright.
Him he hates who day and night,
Gentle night and gladsome day,
Cares not thus to while away."

This attitude is shown in the myths told of the Wine-god.

There had been a time when the three beautiful graces were the constant associates of Dionysus; when their presence controlled the use of wine to moderation; when it was used to promote hospitality, and when at social banquets it was the accompaniment of music and innocent mirth without revelry and license. But very gradually though surely this had all changed. It was inevitable that the financial influences connected with the cultivation of the grape and the commerce in wine, when associated with the worship of such a character as Dionysus, should lead to the most fearful excesses and evils. His rites were so degraded and such abuses had crept into them that the beautiful graces, outraged and offended, had finally left him in displeasure and disgust and returned to Olympus. With their departure and the absence of their restraining and refining influence, the latent tendencies ever lurking in the wine-cup quickly developed. The worship of the Wine-

god became deified debauchery, breeding that dreadful brood of iniquities which are its offspring in every age.

The myths teach that he was intensely hated by Hera, the chaste wife of Zeus, who smote him with insanity so that like a wandering adventurer he journeyed over the known world seeking to establish his rites among men. He went into Egypt, where he was welcomed and entertained and his worship established. He passed into Syria, where he began the cultivation of the vine and the celebration of his rites. But Damascus, its king, objected to the culture of the grape under such auspices and Dionysus in bitter hatred caused him to be flayed alive. He then visited Thrace, whose king, Lycurgus, fearing the effect of the revels upon his half-civilized subjects, protested against his worship. In the quarrel which ensued Dionysus fled while the king scattered his worshipers, imprisoning some and scourging others. From his hiding place Dionysus sent a famine upon the land and smote the king with insanity so that he mistook his son for a vine and killed him. The god refused to lift the famine as long as Lycurgus lived and finally the people to appease him tied their king between wild horses and tore him to pieces.

He is represented as not only having the power to cause insanity but could transform mortals into beasts, which he frequently did. There is here a sure hint of the Greek discernment of the influence of wine in stimulating and developing the animal propensities and passions of men and women. When he came to the city of Argos and the people refused to acknowledge him as divine, he drove the women into a frenzy in which they killed and ate their own children. One day when his revelers were celebrating his rites in the streets of a city, a group of beautiful maidens refused to participate in them and, going to their homes, closed its door against the noise and spectacle of the rioters. They were weavers, famed for their skill and the beauty of their product, and turning to their webs, passed the time pleasantly in conversation and story-telling while they worked. But suddenly a strange transformation began. The room was filling with the delightful fragrance of the blossoming grape; their webs turned to the lively green colors of the vineyard; the cloth in the looms changed into vines which put

forth clusters of beautiful grapes about which was twining the foliage of the growing ivy. The girls watched the miracle with great delight and wonder, which must have been very amusing to the Wine-god, for it was his work; and while they gazed upon the marvel Bacchus the Wine-god maliciously transformed them into bats.

One of the most suggestive of the myths presenting the characteristics of this deity is the one relating that when Orpheus, the son of Calliope and Apollo, the god of music, was wandering in the solitudes of the mountains, singing his sorrow for his lost Eurydice and seeking in the charms of his magic harp solace for his stricken heart, a company of revelers, fresh from the worship of the Wine-god, came upon him and in their drunken frenzy tore him to pieces. The beautiful voice of Orpheus, which, with the harp Apollo had given him, once overcame the sensuous Siren song with the pure home-song, which had thrilled into speech and motion things both dumb and insensate; for which the gods on Olympus are said to have laid aside their tasks that they might listen; these did not even register upon the perverted senses of men and women whose tastes had been depraved by the riotous music of the wine-dance.

There is more than a hint here that when the revelers tore Orpheus into pieces, they symbolically, and actually in themselves at least, destroyed the most beautiful and refining of the graces—music. The brutalizing and blunting influence of this spirit of abandonment to primitive passions, upon the whole range and accumulation of human culture and refinement, has not in all the sad history of the centuries since had truer illustration than in the fact that the tenderest and most sacred of human sentiments which Orpheus symbolized in his love and sorrow for his dead Eurydice, has little standing among the decivilizing instincts of the wine-reveler.

With consummate skill Euripides has staged his drama so as not to arouse the hostility of the business and yet reveal the social evils of wine-drinking. The very grounds of society's protest against the intoxications and deceptions of alcohol are stated by Tiresias in his speech commending the Wine-god:

"He on the other hand, the son of Semele,
Found out the grape's rich juice, and taught us mortals
That which beguiles the miserable of mankind
Of sorrow, when they quaff the vine's rich stream.
Sleep too, and drowsy oblivion of care
He gives, all-healing medicine of our woes."

The dramatist has torn a leaf from Greek history of thousands of years ago to show us the spirit of the liquor business, ever the same, in forcing its traffic upon humanity with an inhumane disregard of the misery it entails, and in arousing desire for its products by appeal to the most primitive and debasing instincts of the race. The Wine-god is interpreted as not only using women to popularize his wine-revels, but we read into the story his sinister and malignant pleasure in making them the chief objects of his vengeance. One can feel his leering, cynical amusement as he puts his madness upon women and induces them to deeds that violate and humiliate every pure womanly instinct. No wonder that King Pentheus is aroused to sympathy for them as chiefly the victims of the traffic as he listens to the messenger reporting on the deeds of the Bacchanals:

"As thou sayest,
That drunken with the goblet and shrill life
In the dusk they prowl for lawless love.
The young, the old, the maiden yet unwed.

Some in their arms held kid or wild-wolf's cub
Suckling it with her white milk; all the young mothers
Who had left their new-born babes, and stood with breasts
Full-swelling: And they all put on their crowns
Of ivy, oak or flowering eglantine."

The drama consummates with as excruciating a sorrow as ever fiendish cruelty designed, when Agave, awakening from the influences of the god, discovers that she has slain Pentheus, her son, while he dies knowing that his own mother in drunken frenzy is tearing him to pieces limb from limb.

The spectacle of the riotous, fun-making Bacchanals with their wild music, their abandonment to dancing and merriment, may seem to many people to be the very essence of pleasure. But Euripides would teach us that in every age the worship of the

Wine-god brings unspeakable sorrow. The throngs of music-inspired, flower-crowned youth swinging on their way, make clamorous call to the immature and to those of perverted taste; but it is a "call of the wild." In the perspective of history we get a true vision of this processional which begins with songs and flowers and ends with a dirge and withered garlands; which starts bravely out with the jubilant freedom of the unrestrained but soon breaks up into sorry little chain-gangs of appetite, wending their weary, blighted way to our hospitals, asylums, jails and cemeteries. The subtly stated conclusions of the Greek dramatist are more bluntly perhaps expressed by the Hebrew Wise-men, but they are in substantial agreement:

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

Who hath woe? Who hath sorrow? Who hath contentions?

Who hath wounds without cause? Who hath redness of eyes?

They that tarry long at the wine; they that go to seek mixed wine.

Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright.

At the last it biteth like a serpent and stingeth like an adder."

The British ex-premier, Lloyd George, in a recent speech said, anent America's stand on prohibition: "We ought extend our sympathy to America. She is fighting one of the greatest curses of civilization. Such an experiment as she is making has never before been attempted on this earth." But the great statesman is mistaken. It was attempted by the best thought among the Greeks hundreds of years before the Christian era.

IN ONE COMMUNION AND FELLOWSHIP

Lord, where Thou art our holy Dead must be,
Unpierced, as yet, the Sacramental mist;
But we are nearest them and nearest Thee
At solemn Eucharist.

O Lord, we crave for those gone Home to Thee,
For those who made the earthly home so fair;
How little we may know, how little see,
Only—that Thou art There.

Dear hands unclasped from ours are clasping Thee;
Thou holdest us forever in Thy Heart;
So close the One Communion—are we
In very truth, apart?

Lord, where Thou art our happy Dead must be;
And if with Thee, what then their boundless bliss!
Till Faith be sight and Hope reality,
Love's anchorage is this.

ANONYMOUS.

THE LAMB

Little lamb, who made thee?
Dost thou know who made thee?
Gave thee life and bade thee feed
By the stream and o'er the mead;
Gave thee clothing of delight,
Softest clothing, woolly bright;
Gave thee such a tender voice,
Making all the vales rejoice?
Little lamb, who made thee?
Dost thou know who made thee?

Little lamb, I'll tell thee;
Little lamb, I'll tell thee;
For he calls himself a lamb.
He is called by thy name,
He is meek and he is mild,
He became a little child—
I a child and thou a lamb,
We are called by his name.
Little lamb, God bless thee!
Little lamb, God bless thee!

From *Songs of Innocence*, by WILLIAM BLAKE.

THE DIVINE IMAGE

To Mercy, Pity, Peace, and Love
All pray in their distress;
And to these virtues of delight
Return their thankfulness.

For Mercy, Pity, Peace, and Love
Is God, our Father dear,
And Mercy, Pity, Peace, and Love
Is Man, his child and care.

For Mercy has a human heart,
Pity a human face,
And Love, the human form divine,
And Peace, the human dress.

Then every man, of every clime,
That prays in his distress,
Prays to the human form divine,
Love, Mercy, Pity, Peace.

And all must love the human form,
In heathen, Turk, or Jew;
Where Mercy, Love, and Pity dwell,
There God is dwelling too.

From *Songs of Innocence*, by WILLIAM BLAKE.

ENGLAND! AWAKE!

England! awake! awake! awake!
Jerusalem thy sister calls!
Why wilt thou sleep the sleep of death,
And close her from thy ancient walls?

Thy hills and valleys felt her feet
Gently upon their bosoms move:
Thy gates beheld sweet Zion's ways;
Then was a time of joy and love.

And now the time returns again:
Our souls exult, and London's towers
Receive the Lamb of God to dwell
In England's green and pleasant bowers.

From *Jerusalem*, by WILLIAM BLAKE.

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

BIMONTHLY BREVITIES

A SOCIAL gospel is essential to our religious faith. The Christian Church exists as an organization to create in this world rather than in a future one the kingdom of God. But while our religion must end there it does not start there. Neither servile labor nor even poverty is the worst thing in life. Personal piety is the only sure starting point and is the foundation and fountain of all perfect collective relationships. Individual conversion will create a social consciousness and entire sanctification will apply it to all life. But any evangelism which does not improve the social order is based upon pagan rather than Christian ethics. Eventually big business will no longer be allowed to control the church, but all politics, business and social relationships must come under the control of Christ the King.

SAINT THOMAS AQUINAS is credited with the following words: "Those whose aim is to discuss truth, and truth only, must not take up an attitude of hostility to any of the disputants on whose claims they are about to sit in judgment." It is evident that this scholastic theologian, who chiefly shaped the present intellectual attitude of the Roman Church, has not perfectly controlled its morals. Nor have many of our present Protestant dogmatists followed this path in doctrinal debate. They use more space in making charges of heterodoxy than in confirmation of their own extra-confessional opinions. To charge any genuine Christian, with whom we do not wholly agree as to doctrinal statement, with heresy is a sin both against reason and conscience. Let us "discuss truth, and truth only," without slanderous personal controversy.

G. A. JOHNSTON-ROSS in his little book, *Christian Worship and Its Future*, makes one remarkable statement which our rationalistic group will do well to consider:

"Our Lord Jesus Christ was no more Lord in the spiritual sphere than he was in the physical sphere. *By no critical excision can we eliminate what is called the miraculous element from the Gospels.* Cut and carve and 'explain' as we will, there is left the record of a unique control over the forces of nature, sparingly and sometimes reluctantly employed, but always employed in the interest of the moral life of men and with perfect moral wisdom and selfless love. It is difficult to resist the belief that this control was a premonition of the relation of man to nature in the perfected kingdom of God."

May we not discover some day that just as in the realm of nature, vegetable life masters the mineral world and animal life is above all merely physical forces, so finally the spiritual kingdom will control the whole universe? This is a meaning of miracle. Paul constantly dreamed of a created universe which should share in the life of redeemed souls.

HÜFFDING's famous description of religion as "the conservation of values" has been usefully enlarged in those definitions of religion found in Brightman's *Introduction to Philosophy*:

"Religion ought to be characterized by the feeling of dependence on a personal God and dominated by the will to co-operate with God in the conservation and increase of values" (p. 320). "Religion is the total attitude of man toward what he considers to be superhuman and worthy of worship or devotion or propitiation, or at least of reverence" (p. 318).

Value, in its higher sense, is not a product of natural science; it is a spiritual and moral measure of life that comes from God. We must be "born from above" to enter the kingdom of God.

NEITHER textual nor higher criticism can be used as a final test of the value of Biblical passages. Religion is always rather a first-hand experience than a second-hand information. There may be words ascribed to Jesus which do not immediately appeal to our understanding, but the mass of all his messages come to our higher reason and conscience as they did to the wondering multitudes who heard him as one invested with prophetic authority, rather than as an argumentative scribe. Revelation is not reached by formal logic or scholastic reasoning, it is the immediate message of God to man. Much in the Bible has absolute authority. Still more even now does the Holy Spirit guide us into all truth.

ISAAC NEWTON, who passed away in 1727, has for two hundred years been rightly regarded as the high priest of science. His *Principia* is still dominant both as to his dynamical system and to mathematical methods. He was substantially right when he said *Hypotheses non fingo*, meaning that he would not use metaphysical hypotheses as a basis of scientific investigation. While his views as to a universal time system and his gravitation law of the varying of force by the inverse squares of distance, will perhaps always be a working system in science, the relativity of Einstein which makes of time a space element has introduced a bit of ambiguity into the Newtonian formula as the "lawgiver of the universe." But on the road to this more modern aspect, he was breaking his way through Leibnitzian infinitesimals to the convergent idea of limit. But neither Newton, Einstein nor any other scientist has found a final key to the universe. All science, even theology, which is the science of religion, will never become a settled static system, but a dynamic and growing interpretation of reality.

PETER PINDAR (John Wolcott) more than a century ago wrote these much-quoted lines which express a quite universal social sense:

I do not like you, Doctor Fell;
The reason why I cannot tell;
But this I do know very well,
I do not like you, Doctor Fell.

Was it not wise that he used the rather cheap æsthetic word "like," rather than that moral word which is next to God, "love." There are many people we cannot admire, there are many that we must pity, but for all the souls for whom Christ died we must share the unselfishness of his love. Love, in the religious sense, is something greater than all merely physical or mental desire. It makes us big enough to embrace the universe.

DEMOCRACY, the only truly ethical system of government, may be so misinterpreted and misused as to lower the standard of life. Our American Declaration that "all men are created equal," does not imply equality in body, mind or spirit, but in civil rights to have like opportunity to care for the body, train the mind and

develop the spiritual life. Democracy requires as strong a leadership in government as any autoocracy. But its leadership must be one of unselfish service and not of ambitious mastery. And that divine Democracy which we call the kingdom of God will be a universal Theocracy in which God who is Love shall give all his power and wisdom to creating sonship in all its citizenship. There are no real rights excepting as expressed in moral duties.

DEMOCRACY in Methodism is being badly misunderstood by all those who endeavor to weaken the Episcopacy and do away with strong superintendency. The bishop is a pastor and his area is his parish; the district superintendent is a pastor and his district is his parish; but those leaders may easily lose all influence by using the club of power over the local pastor rather than furnishing him the noble aid of intelligent and sacrificial service. Local pastors should rightly form a majority in our General Conference, but to exclude all other capable leaders would destroy rather than strengthen real democracy. The supreme duty of all these three forms of pastorate is to secure redemption for the lost and sanctification to the saved.

DISCIPLINE and liberation—these are the twin processes for the development of the spirit of youth into true manhood and womanhood. Life without free and dynamic growth into a progressive personality has and will give us a merely static and stagnant society. But life without that discipline which makes self-rule well trained and beautified by culture, and divine by religion, would give us a constantly degraded civilization. There is no real antagonism between discipline and liberation, between rights and duties, between liberty and social order or between a marked individualism and a close fellowship in human brotherhood. True Democracy will come by building the state upon the loving life of the home. For love is the inner power of both moral freedom and useful authority.

PUBLICITY is a profitable source of success both in business and church life. But it is never paramount; it is often paltry. Mere notoriety never creates notability. It is worthless to have

pretentious show windows to a shop when the inside shelves are shabby and stale in their material. The winning church is the one that both surveys the needs and renders service to its community. It is better to keep steadily growing than to perform popular and pleasure-giving parades that crowd the church to-day and miss the mass to-morrow. Back of all our pious advertising there must live the Holy Spirit in a witnessing church. To experience salvation and to confess Christ is the genuine evangel, the good news which heralds the coming kingdom of God. That is divine publicity.

"CONSERVATION of values," that much-quoted definition of religion made by Höffding, is used as a strong proof of immortality by Harry Emerson Fosdick in his Ingersoll Lecture, entitled *Spiritual Values and Eternal Life*. He shows that such values of truth, beauty, goodness and love cannot be held as abstractions. They are vitally linked to personality which is a causative force. Spiritual values can have no permanence apart from a personality to express them. This truth which the moral consciousness of man must face leads him out of the blind alleys of mechanistic materialism.

PRAYER surely does help the healing of the body as well as of the soul. But it is not a substitute for using the divine laws and methods of medicine for that end, any more than the prayer for bread in the Lord's Prayer can be made an excuse for idleness. *Laborare est orare*, to labor is to pray, and so also is it genuine worship to employ a skillful physician who will follow the scientific laws of God in curing us. To try to get rid of an organic trouble by mere mental suggestion (which does often do away with functional disease), is neither Christian nor scientific.

MYSTICISM in its mediaeval and much too metaphysical form often passed from practical ethics into a mere dreamy quietism which was quite antinomian in its tendency. Salvation became an *opus operatum*, an absolutely finished fact in the divine nature. John Wesley, in his practical piety, rebelled against much of the

mysticism expressed in the German hymns which he rendered so well. Johan Rothe wrote these lines:

O abgrund welcher alle sünden
Durch Christi tod verschlungen hat.

that is, "all sins had an abyss which absorbed them in the death of Christ." But Wesley rendered it personally and practically

O Love, thou bottomless abyss,
My sins are swallowed up in thee.

There is no general *opus operatum* there which transformed sin into a total negation, but sin is cancelled from the individual repentant and trusting life. William Blake in his peculiar mysticism did mistakenly defend free love, but he evidently thought that such freedom was safe from all who possessed true love, and he himself lived in perfect conjugal fidelity with his much-loved wife. Those who have the law in their hearts can be free. But it is dangerous to speculative moralists, whose only religion is in their opinions.

WILLIAM BLAKE is characterized by A. E. Taylor in his remarkable study of the phænomenology of ethics, *The Problem of Conduct*, as "a great moral and religious thinker," and illustrates it by this aphorism from Blake: "The tigers of wrath are wiser than the horses of instruction." There is certainly a vast moral and spiritual realm which breaks through all the walls of intellectualism into a far wider kingdom of life. Religion should not be used as a treatise concerning the natural world, but the practical life of the spiritual personality is quite independent of that much narrower region of thought. Swedenborg was not wrong when he said (as quoted by Blake), "The understanding does not bend the will. Wisdom does not produce love."

WHITEFIELD and Wesley were regarded by Blake as most miraculous prophetic leaders in the life of his much-loved Albion. These verses come from his *Milton*, in which he lauds "the sublime of the Bible" above all other literature, and prays with Moses, "Would God that all the Lord's people were prophets."

He sent his two servants, Whitefield and Wesley: were they prophets,
Or, were they idiots or madmen? Show us miracles!
Can you have greater miracles than these? Men who devote
Their life's whole comfort to entire scorn and injury and death?
Awake! thou sleeper on the Rock of Eternity, Albion, awake!
The trumpet of judgment hath twice sounded: all nations are awake,
But thou art still heavy and dull. Awake, Albion, awake!

SWEDENBORG, in his *Angelic Wisdom*, said: "God is very man. In all heavens there is no other idea of God than the idea of a man." This may have influenced the Theism of William Blake. But his mental attitude was a path to his vision. Like Hegel, he held to a genuine Infinite, not that spurious or bastard Infinite which is wholly a *quantum* and not qualitative, and which constantly confuses the common understanding. So Blake wrote in his remarkable poem, *Auguries of Innocence*, this introduction:

To see the World in a grain of sand
And a Heaven in a wild flower
Hold Infinity in the palm of your hand
And Eternity in an hour.

And he ended that marvelous message of mystical morals with the quatrain:

God appears, and God is Light
To those poor souls who dwell in night;
But does a human form display
To those who dwell in realms of day.

The same ideal is pictured still more fully in "The Divine Image," a poem in his *Songs of Innocence*, which can be found elsewhere in this issue of the METHODIST REVIEW. But the Bible reveals to us more perfectly the human in Deity and the divine in humanity. Jesus Christ is "Very God of very God" and also the only real Man. Crabb Robinson, in his *Diary*, testifies that Blake said of Christ, "He is the only God."

MYSTICISM as held by Blake finds its definition in his *Auguries of Innocence*, quoted above. He starts with seeing God in the mineral world, then in the vegetable world, and afterward in the animal world. There are many parallels in other writers, such as Tennyson's "Flower in the Crannied Wall." Eckhart said: "The meanest thing that one knows in God—for instance if one

could understand a flower as it has its being in God—this would be a higher thing than the whole world." Thomas Traherne wrote, "You never enjoy the world aright, till you see how a sand exhibiteth the wisdom and power of God." Gerard de Nerval, a French poet, echoes it thus:

Chaque fleur est une âme à la nature eclose;
Un mystère d'amour dans le métal repose.

Each flower is a soul that nature encloses;
A mystery of love in the metal reposes.

But to Blake mysticism only begins in nature. To see no further is Pantheism, which Blake regarded as Atheism. And therefore in that strange poem the final quatrain, quoted above, portrays a complete personal revelation of God. He even condemned Wordsworth's mysticism as finding God wholly in nature.

MISBEHAVIORISM would surely be a more accurate title to be given to that solely physical psychology which is being taught by very narrowly cultured professors in some American colleges. What nonsense to see in human thought only that sub-vocal game that goes on in throat and chest muscles! Undoubtedly the mind of man does use that machinery; but there is a real difference between the power and the engine. Really one does not identify sorrow with tears, sensitive feeling with blushes, nor humor with laughter. These materialists can only see the outside of things. As that great Cambridge professor, A. S. Eddington, says of them: "This knowledge is only an empty shell." To identify unselfish love with selfish lust is really Misbehaviorism. Does the Behaviorist have a mind? No, on the basis of his own psychology he simply has that dancing of bodily cells which he calls mind.

HOMILETICS is the highest form of rhetoric. Yet the sermon is not an oration, a lecture, or an elocutionary entertainment. Preaching is a first-hand message out of life to life. When Raymond Calkins wrote his *Elocution of Christian Experience* he revealed the very climax of ministerial power. No genuine prophet gets his sermons out of books or even primarily out of the Bible, unless the latter has become a personal revelation to his own soul.

Doctrines should be preached, but only living doctrines which can be made a personal experience and only those that the preacher himself has lived. But the exhortation is the very soul of the sermon, for the appeal to the conscience to cause conviction and to the will to secure personal surrender is the very acme of the pulpit message. The Holy Spirit is the supreme source of the Christian life. And it is only those upon whom its power has fallen who are the genuine witnesses of Jesus Christ. A preacher whose sermon is personal testimony will help to create a witnessing church, and it is only a congregation that truly testifies that can conquer the community and win the world. The preacher should be a prophet and so should all God's people become prophets.

PROPHETS are men of prayer. Their primary prayer is that of intercession. As princes they prevail with God for others. So teaches the Bible and so Wesley sings in a hymn not found in the Hymnals of to-day:

O wondrous power of faithful prayer!
What tongue can tell the almighty grace?
God's hands or bound or open are,
As Moses or Elijah prays;
Let Moses in the spirit groan
And God cries out—Let me alone!

GREEN leaves of May filling the forests and carpeting the ground may seem bound fast to their branches and tied down to the soil. Yet they are freer than the dead leaves of autumn which become the slaves of every idle breath of air. To be bound to moral law and decent legislation always gives greater personal liberty to citizens than what they plead for by letting them have their way in unhealthy thirst and appetite. The "Drys" are freer than the "Wets."

FREEDOM in its highest sense is caused by spiritual guidance. Those born from above are "not under the law but under Christ." Spiritual obedience is an inward principle of life and not an outward force. Redeemed man is no longer a machine run by force but a vital source of power who makes things go himself. He may discard law as an outward tyranny, but only to re-enact that un-

written law which is love in the senate chamber of his heart. For we are not "servants," but "sons."

MAN is not an instrument: he is meant for a coworker with his Maker. He is a creative part of the Creator. God makes metals, but man uses them to make machines. "I am the vine, ye are the branches," said Jesus to his disciples. But the grape clusters grow on the branches. So the supreme purpose of creation is not in mere physical forces but in those living stones of character where is carved the supreme work of creation. God made man to make more. God saves a man that he may help save many others. "We are workers together with God."

A PSALMIST sings: "My times are in Thy hands." And is not all life safe there? In the hand of Power that shaped the worlds our weakness calls out for that strength that can quiet all our restlessness. In the hand of Wisdom, not a mere blundering might, but a knowing strength whose tried skill we can trust. In the hand of Love, the pierced hand, the one that softly wipes away all tears. Do not take our years out of those hands! It is better to be a great believer than a great poet. Dear Lord! take in thy hands our "times," but give us thy Eternity!

"ADORNING the doctrine," so advises Paul to Titus. Surely we ought so to live as to make religion look lovely. Some tolerably good people, who claim to be orthodox, only succeed in making doctrine seem disagreeable. The glory of the gospel is enhanced and beautified by the ornament of a holy life. Much doctrine is truth in the rough like an uncut diamond or unpolished marble. A holy life is the diamond all aflame with the results of the lapidary's skill; it is the marble turned to noble meaning by the sculptor's genius. There is no life so lowly, no deed so humble, no duty so common that it may not add a fringe of beauty to the wedding robe of the Bride of Christ, which is his church.

ANYBODY can sing songs in the daytime, but the sweetest songs are night songs. The night sings a song of yesterday, of past blessings, and calls on memory to strengthen trust. It sings songs

of to-morrow, of the coming of dawn, of hope and heaven. And night sings songs of the night itself, for faith has its song as well as sight. There are songs of pardon in the night of sin, of patience in the night of suffering, of comfort in the night of sorrow, of hope and triumph in the dark hours of death. God "giveth songs in the night." He has himself a swan-song for his beloved as he sings them at last to sleep with the soft lullabies of infinite love. Our day songs may be about ourselves, but our night songs should be about God and so serve as serenades under the windows of heaven.

ISAIAH 11. 3 more literally rendered than in either the Authorized or Revised Version should read, "He shall draw his breath in the fear of Jehovah." Recall some day when, leaving a close room and smoky town, we breasted the hills of God and into opened lungs drew deep draughts of the fresh air of heaven and sweet scents from the goodness of God. There are heights where following the footsteps of Christ we shall draw for our breath the fear of the Lord. This atmosphere is inspired by every steep hill of moral effort and on all summits of earnest worship. In the most tainted air of worldly passion, prayer can immediately bring this breath of God, and on the wings of praise the weakest soul may rise from the miasma of temptation and sing forth his song into the azure of holiness with as clear a throat as the sky lark.

HEAVEN for the redeemed souls will include holy and living ministries like those of the angels that excel in strength, those messengers of God that fly from realm to realm of his universe on errands of mercy, like a golden surf breaking against the stars. We may be made the helpers of those we love. Have the dear departed done nothing for us all the time they have been with God? That was a sweet saying of a suffering child: "I am preparing to be a ministering angel." Who can imagine that starry influences do not rain upon us from those regions of help?

THE AIRCRAFT AND THE ARMY

TENNYSON in his great poem, *Locksley Hall*, written more than eighty-five years ago, broke forth into prophecy. Most remarkable of all his predictions is his poetic description of the flying chariots, whose forecast of coming is being fulfilled in this twentieth century. Here are a few stanzas from that poem:

For I dipped into the future, far as human eyes could see,
Saw a vision of the world and all the wonders that would be;

Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight dropping down with costly bales;

Heard the heaven fill with shouting, and there rained a ghastly dew
From the nation's airy navies grappling in the central blue;

Far along the worldwide whisper of the south wind rushing warm,
With the standards of the people plunging through the thunderstorm;

Till the war-drum throbbed no longer and the battle flags were furled
In the Parliament of man, the Federation of the world.

It will be noted that Lord Tennyson places emphasis on the commercial and military character of the aircraft. In the spiritual symbolism of "Scriptural Aeroplanes" (expounded in the Biblical Research Department of this issue of the *METHODIST REVIEW*), neither business nor war is seen "flying on the wings of the wind." It is a portrayal of the holy exaltation of human life, lifted from earth to air.

Yet Tennyson does predict that the use of aircraft in national conflict must bring all nationalism and militarism to an end, and create an international fellowship, even closer than that in the present League of Nations. Is he not right? Must not the growth of world commerce and the breaking down of barriers between continents, races, and governments, compel the creation of universal peace?

Charles Augustus Lindbergh was Captain (but not a fighting one), he is now a Colonel, but there are no qualities in his very noble nature which would make him a mere soldier. And in his brief speech made on his enthusiastic reception by our President

and people, he pleaded for our peaceful unity with not only France but all Europe.

Louis IX, of France, whose name is given to our American city of Saint Louis, and whose title is the proud designation of Lindbergh's "We," the "Spirit of Saint Louis," was a soldier of the crusades in that age in which he lived and reigned. But his real greatness was not military. He was the ideal king of the middle ages and was also a preacher of peace to his own people, a builder of hospitals, and a giver of charity. Should not the Spirit of Saint Louis be an aeroplane of peace and never an instrument of war?

Tennyson was a true prophet as to the present aircraft. May he not be still more true as to the Federation of the World?

HANDS AND WINGS

THE cherubim of Hebrew literature, a composite form of animal life, may have some relation to the sphinx, the griffin and similar mythological figures. But in the Bible they reach a higher type. They are a sort of sacred enigma, an emblem of the unity of all created life, and really do embody a truly symbolic philosophy of nature and life. The cherub has many meanings, and this is one, that life in its perfection is the synthesis of many qualities.

There is much danger in our too common one-sidedness, in which the emphasis is wholly placed on a single form of vital activity. In Ezekiel's description of the cherubim as a sort of divine aircraft for Jehovah's journeyings, there is stated more than once this suggestive description: "The cherubim appeared with the form of a man's hand under the wings." Wings employ wind and air, used everywhere in Scripture as an emblem of spirit, but human hands deal with those material things which are more tangible to touch and more visible to sight.

This duality is found everywhere in the experience of humanity. In philosophy, all men are apt to be either idealists or realists, are attached either to thoughts or to things, and emphasize either theory or practice. The full, complete man unites

both. Spiritual wings carry his head into the skies; his working hands bring his feet to the ground.

The same is true in art. Its progress in history reveals the gradual victory of spirit over matter. Hegel in his *Philosophy of Art* both brilliantly and convincingly shows that in Egyptian architecture the material substance outmasters the mental plan; in that of Greece matter and mind are marvellously equal; while in Gothic architecture the vision of the architect overcomes the stony stuff of which cathedrals are made, making them rise like visible worship. Music, formed of the most intangible of substances, being nothing but rhythmic air waves, is perhaps last and highest of arts, one in which wings have carried hands up toward heaven. But it is a union of these two elements which makes art. Technique must be linked with genius; the hands must be under the wings.

So in all life, man stands between his dreams and his doings. Truth, beauty and goodness, with a common practical expression of all three, must go together. May we dare to say that Man, the hand, needs Woman, the wing?

This is supremely true in religion. It unites love to God, which is a soaring wing, with love to man, which is a clasped hand. The full-rounded Christian character must be both devout in spirit and just in conduct. So we are told to "Fear God and keep his commandments." The religious life is made both of the wings of worship and the hands of work. Even in God himself, redemption is nothing but a divine hand of help reaching down from beneath the strong wings of holy power. Even the Eternal Word is "made flesh to dwell among us."

The hand has a strange significance as the creative part of the human body. Whatever kinship of animal life there may be between man and some extinct anthropoid apes the human hand is far different from those of quadrumanous simians. Man owns a thumb, one which he can bring in working contact with every other finger of his hand as no animal can, and it is almost safe to claim that upon the human thumb hang all material civilization, all industry and invention, all architecture and art, all fabrics and furniture. From it came the pyramids, the hundred gates of Thebes, the steamship, the telegraph and the aeroplane. But the

spiritual significance of the hands is still greater than purely material action. It is more than material in its meaning. The human hand is closely linked with the cerebral convolutions of the brain. There is a real moral and mental character in human hands. This has no reference to that superstitious palmistry which pretends to find written in the lines of a palm the whole future of a soul.

For example, may we study the hands of Jesus—hands that after infancy worked in the carpenter shop of Nazareth, that touched the bodies of the sick with healing power, that were laid with blessing on children's heads, and were finally pierced on Calvary for human atonement?

Some hands are repellent. Even a pious Psalmist sings, "I have washed my hands in innocency," and a prophet pictures the relation of "clean hands and a pure heart." Have we not all loved to sing with Bishop McCabe of "A mother's beautiful hands," perhaps not beautiful in outward appearance, but marked with the living scars and wrinkles of loving service? There is a genuine gospel of touch.

Yet the hand needs the wing. This is a real requirement of all the handicrafts of to-day. Life constantly becomes joyless and barren because wholly materialized. There is a perpetual need of idealizing our most common toil. The man that makes a cradle or builds a home should dream of wives, babies and love. Especially is such enthusiasm needed in all intellectual professions. Neither the surgeon nor the preacher who has nothing but hands can save either a life or a soul. Sacredness must both surround and enter the secular life, by bringing the activities of the hands under the shelter of the wings and letting them be lifted heavenward with their upward sweep of power.

The wing has a sacred significance. It is a promise to redeemed lives that "they shall mount on wings as eagles." Eagle nests are chiefly in the craggy home of the thunder and that royal bird follows the path of the storm cloud or burns in beauty on his poised pinions at the glowing gateway of the sun. Man's desire in all ages has been to fly, and only in this twentieth century have his flying machines crossed continents and oceans.

There is a lovely Rabbinic legend of the presence of an angel in man. Wings have a spiritual symbolism. Man does have wings. He can at times truly soar into a realm of spiritual being and revelation. Unless life has meanings beyond itself it is not worth the living. Antæus, in mythology, received first strength when he touched the ground, but our real might comes from the skies by the breath of God, that mighty rushing wind.

Yet the wing needs the hand as truly as the hand the wing. Mysticism and utilitarianism are complementary systems. Contemplation must be joined to action. Mary needs Martha. Character must find its expression in conduct. It is the theory both of evolution and of comparative anatomy that hand and wing are one physically. So are worship and work one. "To labor is to pray." For worship is the work of the spirit and work is the worship of the body. Here on earth we largely praise God by service; possibly in heaven we shall chiefly serve God by praise.

But the wing is uppermost both in the cherubic chariot and in the life of humanity. The hands, as the prophet beheld them, are beneath the wings. Power is always greater than the mechanism which employs it. Above the world of many million toiling hands we need to feel the sweep of unseen wings.

One of the greatest masterpieces of Renaissance art is Raphael's picture of the Transfiguration, honored by a special room in the Vatican Palace of Rome. It is formed of two sections; the upper one we may call one of wings and the lower one of hands. The upper half is in bright and glowing colors. In those clouds of glory which are the divine wings of the wind we see the suspended forms of Jesus, with Moses and Elijah on either side, and at their feet the three disciples prostrate in wondering adoration. The lower half, painted in somber hues and with deep shadows, shows the scene at the foot of the mountain. In the center is an epileptic boy, writhing and struggling in the arms of his agonized father, who looks pitifully but in vain toward the nine disciples for help. Peter wanted to stay on the mountain top, but Jesus forbade him. The three were to carry that glory down to earth for the rescue of that little lad. We must not stay forever in the highlands of soaring wings, but carry that vision down into the

valleys of hand service. Hands and wings, heaven and earth, lofty dreams and lowly duty—these are the dual laws of life made one by Christian faith.

Here are two appeals: To the emotional, devout, sentimental religionist—"You need hands." To the undevout moralist—"You need wings."

THE BOW ON THE CLOUD

THE story of the Noachian flood is a favorite subject for the cheap wit of skepticism. Yet such a deluge is a very common human tradition, one so well nigh universal that one feels that it must have a historical background. Certainly in Greek, Assyrian, Babylonian, Persian and Scandinavian legends we find mention of a flood with much parallelism in detail. Indeed Mexico, South America and even South Africa seem to have like traditions in their folklore. The Greek Deucalion, the Chaldean Xythurios, and the Indian Manu are one with the Biblical Noah.

But the special value of the story in Genesis is more than a matter of history or science. Its ethical and spiritual insight is a revelation quite independent of accuracy in historical details. The Holy Book will stand in spite of all skeptical attacks or the silly defense of shallow dogmatism. The divine mystery is not in the flood itself but its moral meanings. That dark story of Antediluvian sin and depravity is more than a precedent to the flood, it is still with us. How joyfully do we turn from even that later picture of a resurrected world seen from Ararat to the bright scarf flung against the retreating clouds. Against the dark dream of doom shines the bright emblem of hope.

There is one scientific difficulty in some popular readings of this rainbow story. Was it the first one? Surely there must have been a bow on many meetings of sun and rain in the two millenniums before the deluge. Really we do not have to help God out of all the difficulties in revelation. It is enough to say that in this Genesis narrative that wide-spread rainbow experience first became a holy symbol, as all common things may become sacramental. All beauty in nature is a pledge from its Maker. He talks to us all by signs and symbols. The stars in the sky and the sand on the shore

become to Abraham a picture of his coming family. Even Poe could sing:

The moon never beams
Without bringing me dreams.

The bread and wine of the Lord's Supper have transformed all that we eat and drink into a memorial of loving mercy. Water by baptism has become a badge of the Holy Spirit. That Breath of God is symbolized by every breeze that blows.

Do not call this Anthropomorphism. God does stoop to our human methods of thinking and speaking. He will always indulge in nursery talk when he converses with children like us. This is the very significance of divine revelation. As a ring on the finger represents the holy union of wedded love, this is God's seal of his perpetual presence. It is not merely for our frail and feeble memory but as a portrait of the everlasting and unchangeable remembrance of God that this rainbow is given.

The rainbow as a natural object covers a wide range of physical processes—optical, mechanical and mathematical. God has written many of his natural laws in the rainbow. When Ezekiel saw the fiery sapphire throne and the man aflame that sat upon it, he says, "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Jehovah." Probably neither he nor the writer of Genesis knew anything of optical laws, but they did behold something greater, a divinely spiritual significance.

Rainbows appear differently to different persons, the common man, the scientist, the artist, the poet or the saint. Yet in all these visions there is a door opening to a higher and holier meaning. This has been true in all literature. In the *Iliad*, Homer writes of the "rainbows that the son of Kronos (Zeus) hath set in the clouds." And he also portrays Iris (the rainbow) as the personified messenger of the gods. Iris in Hellenic mythology is the daughter of Thaumas and Electra, that is, of Wonder and Brightness. Robed in bright colors she rides on the rainbow from the heights of heaven to the ends of the earth and to the underworld of the dead. Even Shelley, who professed Atheism in his early young

manhood, sees in it, as does the Norse mythology, a bridge that joins earth and sky:

The triumphal arch through which I march,
With hurricane, fire and snow,
When the powers of air are chained to my chair,
Is the million colored bow;
The sphere fire above its soft colors wove,
While the moist earth was smiling below.

"Look upon the rainbow," says the son of Sirach in that little read apocryphal book, "and praise him that made it. Very beautiful it is in the brightness thereof. It compasseth heaven with a glorious circle, and the hands of the Most High hath bended it."

In the story of the deluge the symbolism of the rainbow goes beyond this natural picture of a link between earth and sky; it types a divine unity between heaven and earth. It is a pictured meeting place of God and man, a wedding ring of celestial and terrestrial life. Scientifically it is woven in the loom of the air, its warp being the raindrops of earth and its woof the sunbeams of heaven. In its three primary colors, the red, yellow and blue, and in the threefold composition of a ray, warmth, light and chemical affinity, there shines for us the threefold splendor of a Triune God.

It is not strange that the sun, that source of light, comfort and power, has always been a symbol of God, even in the noblest paganism being made itself the supreme Deity. God is Light is one of the postulates of the New Testament. But none of us can gaze so steadily at the dazzling sun as at the varied hues divided from its rays by the prismatic work of the raindrops of earth. One can see that Jesus, the God-Man, because of his humanity became a Bow, in whom the glory of God was no longer blinding to the human heart and head. He is the Ladder, like that of which Jacob dreamed, connecting God and man. John 1. 51.

The rainbow types the divine mercy. Its radiant beauty is plainest when the cloud against which it leans is darkest. "Where sin did abound, grace did much more abound." We can behold both the justice and mercy of God in the storm and the sunlight, in the cloud and the bow. Just as the rain untwists the strands of light and makes the beautiful bow, so even our sins are a dark background which makes visible the Eternal Love.

The bow in the Bible is not merely the arc of a circle; it is often pictured as a warrior's weapon. Sharp lightnings are its arrows. It is even used as a sign of the divine hostility.

He hath bent his bow and made it ready. . . .
He maketh his arrows fiery shafts. *Psa. 7. 12, 13.*

Thy bow was made quite bare
The sun and moon stood still in thine habitation,
At the light of thine arrows as they went,
At the shining of thy glittering sphere. *Hab. 3. 9, 11.*

But in the Genesis story we suddenly see that weapon of God that had punished a wicked world with the flood changed into a bow not directed toward mankind but bent toward heaven. As in the atoning sacrifice of Calvary, we see the arrow of God's mercy piercing his own heart. All the weapons of divine hostility are laid aside when the storm is over. The holy wrath of a righteous God is always melting into pardoning love. Reconciliation ends all conflicts and all despair gives way to hope.

As a type of the promises of God the rainbow comes when it rains. It is just as bright to-day as when Noah saw it. The promise of our Father is for the hour of trial. For the cloud of guilt there is the rainbow of pardon; for the cloud of sorrow the rainbow of comfort; for the cloud of mystery the bow of Providence; for the darkness of death the rainbow of eternal hope and immortality.

The rainbow comes when the sun shines. All the power of the promise came from Christ. It is the falling of the light of God on human sorrow that makes hope spring up. Paul could only have phrased "without hope and without God in the world" when he knew that there is no hope without God. The rainbow comes at the end of a storm and is a pledge that storms shall cease.

Doubtless there are always rainbows somewhere to be seen. That marvelous story has these wondrous words of God, "I will look upon it." Every human individual sees a different rainbow, one that pictures his personal share in the promise, so that each can claim, "It is for *me*." But God sees them all and perhaps sees one all the time. Our rainbow is not a full circle, the earth divides it and we see only one half. But the eye of the all-knowing God sees

the whole. There is a rainbow round about the throne. Rev. 3. 10. May we not some day see with a heavenly vision more than a throne of judgment, but an unlimited circle of the divine love?

This bow in the cloud that followed the flood was to give courage to an alarmed earth. It became a pledge of the perpetuity of nature in that covenant made with Noah. Gen. 9. 8-17. It is a hard-time lesson, a cure for both political and religious despondency, a perpetual plea for gratitude. When a lugubrious statesman said, "The sun of liberty is set," Benjamin Franklin retorted, "Then light the candles!" Brave men know that God will not let the curtain fall until the drama is over, and then will come that divine act of love which ends all human tragedy.

Some time there shall be no more frosts but the flowers of the soul shall bloom forever.

Miss Alma Tadema, an English poetess of to-day, sees through all the confusion of life a coming harmony, and asks:

Is not our restless music made
Of dissonance seeking harmony?

and then she sings thus of "Rainbows":

The storm is over and the grey
Dark veil is blown
Back from the lake, the clouds are shown
Floating away . . .
See how the arch of hope is thrown
Upon the high
Vast spaces of the sorry sky!
So may our own
Despairs be crowned and shine:
Yours red and gold, blue mine.

IN MEMORIAM

(This is an abstract of a funeral address delivered a generation ago. The biographical portions are omitted.)

IN the eloquent presence of death, how poor and almost impertinent is human speech. Such is the mystery of its visitation and such the limitations of our knowledge, that no words which man can speak concerning it can be wholly wise. And language is

as impotent for comfort as for instruction. There is an isolation about all great sorrow which no spoken message of sympathy can quite overcome. The light of the tenderest words shines but a little way into "the shadow of a great affliction" where "the soul sits dumb." Indeed, words, which are the children of the brain, have less power than those great symbolic acts of friendship—the hand-clasp, the answering tear drop—which are the truest speech of affection. Language is sparingly soluble of feeling and may well be hushed in the dumb presence of unanswering grief.

For some such reason as this, the church, in her wisdom, has written in *The Order for the Burial of the Dead* no rubric directing the utterance by the minister of sermon or address. But she has not left the house of mourning without its fitting utterance. The silence of sorrow is broken by the sweet solace of sacred Scripture. From Old Testament and New are repeated in turn the human and heavenly aspect of death. The solemn Psalm of Eternity, the ninetieth, with its dirgelike musical phrase, sounds the sad strain of man's mortality, holding up our human frailty in contrast with the divine everlastingness, making our noisy years indeed seem but moments in the eternal silences of God; while the Epistle, 1 Corinthians 15, with a hope born of the first Eastertide, breaks forth into a paean of triumph, all exultant with the assurance of immortal life. Into the darkness of our doubt light streams from the garments of the Risen Lord; to the inquiries of our ignorance, God gives answer. Hushed be the human voice which would mar with its poor reasonings the heavenly music!

I only beg permission therefore to bring my unworthy gift of these poor words, hoping that, not they, but the thought behind them, may mingle not unworthily with the fragrance of these floral offerings as a tribute to the precious memory of the loved one who has gone—a memory which, when these tributes have been forgotten, when the echo of my voice, like the vanishing sound of the tolling bells, shall have died in air and the perfume of these lilies and roses shall have mingled indistinguishably with the sweetness of the summer air, shall still abide green and undying in the hearts that loved her.

THE HOUSE OF THE INTERPRETER

THE Sunday preceding Labor Day can properly be made a time of special religious worship for both workingmen and their employers. The Social Creed of the churches (introductory section to Paragraph 585 in the Methodist Discipline) should be read at this service and a special invitation may well be given to some neighboring labor union for whom special sittings should be reserved. We also commend using copies of the Labor Sunday Message, issued by the Federal Council of Churches, either for reading in the service or posting on church bulletin boards, or for distribution among the congregation. Sermons on some phase of the relation of religion to industry can find abundant expository material in the Bible, that great handbook of democracy. Some material can be found in the METHODIST REVIEW as follows: The Divine Democracy, 1920, page 959; The Woman's Kingdom, 1920, page 961; The Nazarene Carpenter, 1921, page 776; The Social Message of the Prophets, 1921, page 800; and many others in the House of the Interpreter. Here is given an outline of an address on the attitude of Jesus to labor and life as revealed in his first temptation. It is followed by one on the Fifth Word of the Cross.

BREAD MAKING

The tempter came and said unto him, "If thou art the Son of God, command that these stones become bread." But he answered and said, "Man shall not live by bread alone." Matt. 4. 3, 4.

One request of the Lord's Prayer expresses a universal need, that for "daily bread." All sons of God as well as Jesus often find themselves in a wilderness of hunger. Though man through Christ may become a son of God, he still has an animal nature which must be cared for and fed. Religion thus touches our material as well as our spiritual life.

1. *Man Is a Bread Maker.* It is a necessity. Other animals may find food by foraging, man must make it. With the same and greater needs than animals, he is both less and more independent. The wilderness houses and feeds the beast but it starves the man. "In the sweat of thy brow thou shalt eat thy bread." Man is not a mere pauper on whom God showers food from the skies. Man, like God, is a maker, and may help to answer his own prayers.

Bread is made out of stones. Matter is the raw material for his bread-making. Human progress depends on the mastery of material things. Nature waits for the touch of man. It is not parable but prophecy that "the desert shall blossom as the rose." It is not a perfect world, man must remake it. In mines, by factories, engines, furnaces and by fertilizing fields we are beating stones into bread. Chemistry is back of all food. All our grain and fruit is a human development from imperfect vegetation.

Man must make better bread. Hungry man needs more and richer food than the brutes, made of the finest flours and flavors. He has cultivated tastes and acquired wants. So he invents complex machinery for bread making by invention and commerce. His ascending scale of appetite is a sign of a higher hunger. Bread, and not stone, makes the sacrament.

2. *Temptation in Bread Making.* A good man can be tempted with good things, by appetite, ambition and aspiration. It is not wrong to make bread, but it involves ethical principles. We must be controlled by duty in securing food. The animal may get it as he likes, by fear and force if necessary. But when man reaches out his hand for forbidden fruit, God's angel bars the way with a flaming sword. There is law, divine law, involved in the making and using of food. Man alone can thank God for it, for he alone by his creative industry can place in it a spiritual significance.

It is not wrong to make much bread. There is nothing holy either in poverty or wealth, and nothing pleasing to God in starvation. Abraham and Job were not cursed of God by his gift of great possessions. Neither the tramp nor the idle rich are favorites of God. The savage living from hand to mouth is not better than the civilized man who lays up for tomorrow, and feeds himself and half the world beside. It is not as a punishment for our sins that the Lord gives us America, a land filled with stored sunlight, ores, fields of golden corn, etc. Possession may by service become a mark of divine favor, a blessing upon courage, industry and sacrifice.

But it is wrong to make bread at the devil's bidding. Man is assailed with sin through his appetite, is tempted to put himself in the place of God. "If thou be"—sin begins with distrust. Distrust leads to dishonesty. Bread at any selfish suggestion is a confession that Satan is master of this world. This has filled jails, peopled almshouses, stocked asylums, created misery and degradation.

Too much of our wealth is the devil's bread. Not simply adulterations in the baker's dough, but larger robberies. All breaches of trust, gambling whether in the pool room or on the stock exchange, combinations to increase prices, all greed and knavery, dishonest work, making rotten garments and shoes that will not wear, rank with diseases from the sweating dens, the lies of big business, the liquor traffic, etc. Devil's bread is the bread of idleness, dishonesty, violence and crime. Better the scant fare of hard times than a doubtful gain in the days of so-called prosperity, which too often means property, rather than service.

3. *The Divine Law of Bread Making.* Indeed, there are two theories of life, the animal theory and the God theory. But bread points to God. Man is but a brute, a sensual beast, unless before the daily bread he can repeat the word's "Our Father." Bread plus God—such is the Christian life. Physical want is not the greatest need of man, nor is it the policy of Jesus to remove all want and suffering. Righteousness first and bread afterward. "Not by bread alone but by fact," says science; "by truth," says philosophy; "by beauty," says art; "by the Word of God," says Jesus, for all the rest are broken voices of which this is the full harmony. God cares more for the growth of the human spirit than for the satisfaction of the flesh.

The worth of life is not in intangible values. Man has two lives and the life is more than meat and the body than raiment. We often hear from the idle and the dishonest that "a man must live!" But what is it

to live? Physical life is valuable, but better be a dead honest man, a truth-speaking hero, than to be a luring knave, a liar or a coward. This it is which makes the power of any people. The race to which we belong has never lacked such men. We will not turn into knaves, liars and scoundrels and feed on royal dainties as the mere lackeys of the devil. We dare not nourish our lower natures at the expense of our higher. We are going to make bread, more bread, better bread. We shall do our best to feed and clothe the world, but we must do it according to God's laws and not take any recipes from the devil's cookbook!

Stones are only stuff, capital is a tool to shape them with, but labor is the human hand that handles the tool and makes the stones of matter into all bread and necessities of life. Labor makes man a true partner of the Divine Creator of the universe,

THE FIFTH WORD OF THE CROSS

After this Jesus saith . . . I thirst. John 19. 28.

These passion speeches began on the outer edge, his executioners, and slowly through three hours agony came to his own pain. This is the order: enemies, a penitent, friends, God, body, soul. Such was the unselfishness of love in pain.

I. *One Cry of Bodily Pain.* And only one. He was a most patient sufferer, one who "opened not his mouth." But he was not a stolid. He had no pride of patience to keep him from calling out in his pain and so reveal his fellowship with suffering humanity.

"I thirst!" men can endure many pains better than this exacerbation of a bodily need which often follows pain. No wonder that Jesus thirsted after the garden agony (his last refreshment was at the Passover feast), the journey to Annas, Calaphas, Pilate, Herod, and Pilate again, the scourging, the thorn crown, the march to Calvary, loss of blood, three hours' agony. No cry is so common from the wounded in the battlefield as that for water. "Give me some drink, Titinius," cries the sick Cæsar in his fever. It is said that the shipwrecked, perishing of thirst, have strange illusions of gushing fountains and flowing streams. Did Jesus think of the well at Nazareth, that of Jacob at Samaria, the rippling waters of Galilee, the snows of Hermon with their laughing rivulets, or of Jordan's swift flow? Coarse natures may defy bodily pain, but he felt and owned it in this cry of physical need.

Thirst attests his humanity. Cassius reflects on the weakness of Cæsar in his call for drink, but Jesus' cry is one of glory. He was truly man, no mere phantom or spectral form as the Docetist imagined. Nor was there any divine intervention on his behalf. No angel ministered, no Father's hand relieved the pain of torn flesh and quivering nerves. He who holds the sea in the hollow of his hands, who guides the water currents of the earth and leads the rivers to the ocean, who gives the rain and scatters snow upon the mountains became the Son of Man and cries, "I thirst."

II. *Thirst Has a Spiritual Meaning.* Everything in the life of Christ is significant.

He echoed the world's cry. All the want and weariness of the earth speaks in his words. He has perfect sympathy with the spiritual need of his people. Unsatisfied longing is a characteristic of our life, a chief source of sin and the very torment of hell. For a drop of water the parched tongue of Dives prays. Christ shares this sickness of soul, spirit and sense.

Jesus thirsts for love. He longs for souls and for hearts. As at the Samaritan well, his meat and drink is his Father's will. He still thirsts for the moistening of his lips with love's offerings. That soldier who brought him the soldier's drink in pity was the first springtide of that mighty flood of philanthropic enterprise that answers the Lord's thirst. Every "cup of cold water" offered in pity or love is to him.

His holier thirst should quicken ours. "He thirsted to be thirsted after." And Christ alone can satisfy the world's hunger. He came that we might thirst no more.

At the communion table we see *blood*; it is doctrine becoming passionate and pictorial. Atoning mercy gives the cup to-day. To our sacramental thirst he spreads the feast and invites our longing appetites.

THE ARENA

SMOKE VERSUS BRAINS

"WINGS," a circular pamphlet of The Literary Guild of America, contains some startling statements accompanied with pictorial illustrations. Here is one:

"There are some 500,000 tobacco dealers in the United States and only 2,500 bookstores. Two hundred times as much effort to supply smoke as to supply brains."

A second statement describes "The sweet tooth as opposed to the keen mind. In America per person we spent \$18.15 for candy, ice cream and soda to \$1.10 for books; or over 16 times as much for sweets as for drinks."

Probably the most astounding of all these statements is this: "In Russia nearly five times as many books are sold each year as in the United States. The figures are 240,000,000 to 50,000,000."

Ministers probably have as little financial means for purchasing literature as men of any profession. But there are even some of them who spend a much larger ratio of their means for more worthless material than a religious and theological journal. This is a case of Bunk versus Brains.

G. E.

POWER AND PREACHING

WITH the increasing complexity of civilization activity, the need of more highly developed organism, which is specialization, grows apace. And to every minister, every church, every denomination, there is a problem. As surely as a young man must choose one from the many

attractive women of his acquaintance before establishing a home, so must the minister select *one* aspect of life for emphasis, or suffer the consequent lowering of standard, the common cheapness of poverty which comes from polygamous effort and mentality.

Here is a problem in ministerial economics into which no ministerial candidate should drift, but which should be settled by analysis and intelligent choice.

I submit that the distinctive calling of a preacher is to preach. His parchments enumerate certain things for which he is ordained, which no layman can do. He should attend to these things first and completely, before turning his hand to the things which laymen are empowered to do. Otherwise he functions merely as a full-time layman at the helm of the church. If the spirit is more than the body, the missing element of great preaching is more needed than the physical-mechanical, routine ministrations characterizing many churches.

In the personal life history of any given minister it is a question of economics. If he devotes his energy to administrative and executive activity, he produces no reserve. His labor is entirely expended in the given act, used up as fast as produced. Improvidently, he is spending not only his all but his future maximum usefulness to the church as well. At the height of his ministry, as in the beginning, he will have little to give beyond immediate energy and force of personality. But if he gives prime attention of early years to production of sermons and growth of thought, not only is he giving his best, but all that he gives he keeps, and builds up a reserve fund of power, cumulative and accruing as a life insurance premium. The church has his full service, and his mind is still his own. He becomes increasingly rich and his ministry more powerful. He may appear at first less spectacular, but in the sum total of a lifetime produces more results for the Kingdom and happiness for himself and his loved ones, than if he degenerate into a super walking-delegate and whirligig organizer, turning churches into good-works unions and strike-out-the-devil clubs.

The whoop-it-up sprinter shoots ahead quickly, but the long distance runner at middle distance passes into lead, and looms far ahead in retrospect when life is run. "A bush starts to put out branches from the ground up." That's what makes it a bush. A tree has one central trunk.

I submit that a minister should spend as much time with God in study and meditation as he spends with people and various functions. Thus will he fulfill the commandment to love God and his neighbor.

I submit that a minister should preach only when he has an authoritative message, and not because it is time to preach.

I submit that a minister will be blessed who concentrates on particular sermons until he has clarified his own thought sufficiently to state it in inductive and scientific method. He must grind away until each axe has a clean cutting edge sufficient to fell the toughest giant of the mental wilderness. He must constantly remember that the difference between ordinariness and genius lies in the continuance of mental development after physical maturity has been reached.

Elbert Hubbard, in *Eminent Orators*, speaking of Starr King, says: "The great speech is an evolution." King owes his fame as an orator, and his effective salvation of California for the Union, to speeches which he had delivered many times through New England, in thought if not form.

George Whitefield is credited with having but twenty sermons; which he delivered constantly until he had mastered and exhausted available knowledge on those themes. But the delivering of a speech over and over does not in itself make it effective. It is the constant improvement with every presentation which produces invincible argument.

Add, condense, and revise with creative thought. Good advertisers have a reminder in making copy, "They don't want to read it!" Every sermon should be worked on until effective enough to challenge attention of those who don't want to hear it. Attention is held when people hear a fact of importance which they did not know or understand before.

The best help I ever had in sermonizing was a "thesis course" in history, a requirement for university degree that there should be prepared an original and exhaustive treatise on a selected subject. I was taught to go through voluminous material, selecting what I wanted, copying out the same either by reference, or direct quotation or suggestion, each thought on a separate and individual slip of card. So that material on hand could be arranged at will, added, subtracted, divided, multiplied.

This affords a long-range system of sermon preparation. In reading, conversation and meditation, I jot down on separate and individual slips of paper every idea that appears of striking value, not alone for the sermon of the coming Sunday, but every idea that bears upon sermons I have preached, or topics upon which I should be prepared to preach. Items relating to the same topic are placed in the same envelope, and form the basis of a sermon.

Every time a sermon is preached, it is revised by a free use of the waste basket, that there may be in the material a sort of survival of the fittest, both of illustration, theology, and application.

The superior classification of families in the social register over those in the telephone book lies not in the names contained, but in those omitted.

Life is short—a fleeting vapor.
Don't fill up that whole blame paper
With a tale, which at a pinch
Could be cornered in an inch.
Boil it down until it simmers;
Polish it until it glimmers;
When you have a thing to say,
Say it, don't take half a day.

Cut all of the superfluous words out of the sentences. No! Cut superfluous words from sentences! Every unnecessary word is so much dead weight for the sermon to carry. It dilutes power and acts as an easy spring to lessen impact of truth. Eradicate personal mannerisms. They have similar deadening effect.

A sermon must be properly "aged" to bring out its best. After preparing a new one, put it away until it can "set" and like jello or cheese develop some "body." Then after a while, bring it out, revise, warm up, and serve.

All life runs in periodic beats or cycles. Day follows night; summer and winter, rain and sunshine, wind and calm, high tide and low; these are the marks of life. Periodic change and diversity is a necessity of virile preaching also. The farmer rotates his crops. The popular cartoon strip artist on succeeding days arranges an appeal to differing ages, classes, and interests of people. So must the preacher diversify in subject matter, style, and aim.

A deep argument must be relieved by humor, for it is better that people should laugh in church than snore. The cathedral windows achieve beauty through contrast of colors. And the same is reported of New Jerusalem. (See Revelation.)

Undernourishment results from lack of balance and omission of some vital element, as surely as from insufficient quality—and the people are left open to the ravages of disease, rollerisms, and vagaries. Therefore, the effective preacher will, at the end of a year, review the menu fed his flock, count the calories, and make up the missing vitamins.

Freshness of interest is dependent upon the unexpected and different. Continued monotony is the basis of hypnotism and sameness puts souls to sleep in mental death—and moral. Therefore, read and use material outside the established canon of the "sermonic."

Life has a constant outpushing quality, and the task and interest of the preacher must be twofold: (1) By mental concentration he must deal with the transmission of known thought and opinion to the people. (2) By mental alertness he must participate in discovery of new knowledge. As the great department stores of New York City send out scouts to report "what's doing" among competitors, so will the virile preacher extend into outside fields of learning.

Prophetic preaching is not content to turn over old ground. It goes pioneering, seeking new worlds of thought to conquer, beyond local interest and denominational thought.

Dr. Alexander Whyte, of Free Saint George's, Edinburgh, "under the shadow of the university served one of the greatest churches in Scotland for half a century." He "proceeded on the assumption that men have been endowed with certain mental powers that must be exercised if they would apprehend truth." "Every day four hours were sacredly reserved for study." He had a faith that "reading must be . . . nothing less than an obligatory and indispensable necessity for all who would live as children of light." "Sell your bed," he would say, "and buy this book." It is no accident that Whyte's books influenced thought beyond the confines of his country and language.

Nor is it an accident that the great international pulpits call preachers who have majored in intellectual pursuit and wide research.

IVAN MILLVILLE TERWILLIGER.

Carmel, Cal.

METHODIST PREACHERS AND THE PRESS

WHILE there are few Horace Greeleys in the editorial chairs of the daily papers of our country, it will be readily conceded that the daily press exerts a vast influence in the world to-day. The large metropolitan daily is a vast, complex, and intricate affair appealing to many people of different tastes and interests. It is not in relation to them that the main thought of this article has to do. But both in these and in the multitude of smaller publications there is a growing desire for something more substantial than the average paper is giving the public. Bad as the situation now is relative to the prevalence of the thrilling, the startling, and the scandalous news, the tide is beginning to turn from this sort to a nobler and more wholesome type of printed matter. The people want something better than they are getting. Much of the syndicated "output" of individual writers is more educational, less flushed with crime and blood and scandal than most of the columns of news so called and so accepted.

METHODIST PREACHERS TRAINED TO WRITE

There is a decided tendency at the present time to require the preacher to be accurate, well-spoken, and founded on fact, permanent in his public utterances. The required written work in the Course of Study; the many papers, whether on science, economics, or literature, in the institutions of higher learning; the theses from independent research all command the minister to be a man of the pen as well as of the pulpit. Then, once installed in a pastoral charge, the call for sermons regularly, and the demand for a great variety of addresses, lectures, and subject-presentation to fraternities, clubs and chambers of commerce constantly command the minister to write.

THE SUBSTANCE IN BRIEF

It was a well-known philosopher who said that a man should know how to write his theme in a book, his book in a chapter, his chapter in a paragraph, and his paragraph in a sentence. This coincides with the spirit of our hurrying age. It is absolutely necessary if one is to get a hearing in the daily press. Indeed few are the complaints of brevity when practiced in the pulpit. In conventions, in conferences, and often in the minister's individual church, come men and women of great ability and worth-while pronouncements on vital subjects. For the pastor of the church, or the chairman of the convention to say to the eager reporter, "Doctor Blank, president of Blank College, made a telling address on blank subject, to a crowded church this evening," may be good news so called and arouse our curiosity, but in so doing he does not enrich the public in the slightest degree. But if he is trained to hand the reporter, or better carry to the paper himself, or direct the mind of the reporter to the gist of the speaker's thoughts, he has enlarged his congregation manyfold.

Also, the minister may be assured of a hearing from the reading public often by securing from the speaker "copy" ahead of time so the

papers may have it before the rush of the last-minute news comes over the wire.

BOOK REVIEWS

Every minister is, or ought to be, a careful reader of good books. It certainly would not weaken his grasp of the book to write, in brief paragraphs and terse phrases, a review of it. Now a book review from the point of view of the publisher and from the point of view of the reader of the daily paper might be a very different thing. In either case, whether suggestive hints which cause people to buy the book, or review of the subject matter of the book, perhaps more correctly called a summary, many are the editors of dailies who would be glad to publish the same in their columns over the name of the reviewer.

Moreover, many of the ministers called Methodist pursue what is known as the Conference Course of Study. One half to two thirds of these books would be acceptable material for the columns of the local dailies if the summaries were written succinctly and with some movement, the same doing no violence to the author.

WHAT DAILY PAPERS?

The reader is now saying to himself, maybe to his wife or a visiting steward, that preacher is very unsophisticated in the ways of the world and the newspapers. Quite the reverse is true, for I have tried these plans in a small city, a large village, and a large city. Book reviews or summaries would not be acceptable from the minister in most of the metropolitan daily papers, but much valuable subject matter can be placed even in their columns. However, it is with the press in the small city and the large village that most can be accomplished. Methodism spreads all over this vast nation of ours; her people are fully as much rural as urban; her ideas are sound, progressive, and vital. She owes it to the nation which has harbored her securely, and loaned itself so freely to her overtures, to give all the people, church-going and nonchurch-going (and the latter is a multitude), the best her mind can produce. It is short-sighted indeed to neglect so wonderful an opportunity.

FORM OF THE MATERIAL

Whenever matter is prepared for the papers, to be handed into the office, care as to the form should be scrupulously regarded. Wherever possible it should be typewritten, double-spaced, set off in short paragraphs, and every consideration given the editorial staff. Often the entire article will be used. Occasionally it will be cut, but rarely omitted. In case of the last fate no sensible man will be nervous or "hurt" over the matter. Let him take the attitude, if this is any good to you, use; if not, be perfectly free to hand it back or put it into the waste-paper basket; and for this very attitude much more will be published.

RETURNS

The returns from widely published, readable material on what the

church thinks, what she is doing at home and abroad, what position she takes in the progressive movements of the day, and what she purposes to do will be twofold. First, a few people will recall their early training and return to the church of their fathers; and perchance a limited number who have not eliminated imagination from the field of religion, enticed by the spirit and program of the church, will join her forces. Second, and by all means the larger returns, will be in a change of sentiment toward the church. There are thousands of people who are kindly disposed toward a certain church, its people or its pastor, but who, in general terms, are out of sympathy with *the church*. This state of mind arises from ignorance of what the church at large is saying, doing, thinking, and undertaking. To put this subject-matter before the public in such form that non-interested and non-attending people will absorb it will bring to the aid of the church an ally of no mean resources, while at the same time the minister is pursuing a type of labor which adds to rather than detracts from his habits of thought and intellectual pursuit. Methodist preachers will not be tardy in entering this field.

North Adams, Mass.

JAMES A. PERRY.

COLONEL CHARLES A. LINDBERGH

Grim Neptune shook his locks of sleet with rage,
 And sheathed the vast Atlantic in a pall
 Of om'nous clouds: These trackless wastes are all
 My closed domain! No voyagers engage
 Their unleashed furies! Flaming youth nor age
 Set forth on challenge bent! Through surge and spume,
 And blackest midnight, fell, with silv'ry plume,
 The Spirit of Saint Louis, its fusillage
 On whirling wing, the speeding Son of Tyr
 Zooms past the sun-gates of unfalling day!
 Forebodings fall from continents away,
 And vibrant centuries of peace appear!
 The winged envoy to futurity
 In conq'ring flight proclaims: There is no sea!

Saint Louis, Mo.

A. L. KOENEKE.

BIBLICAL RESEARCH

SCRIPTURAL AEROPLANES

MEN learned from watching the flying of a flat shingle or the skimming of a thin stone on the water, that it would be possible by the use of planes to make a mechanical bird heavier than the air which with proper engines could sail through the air swifter than locomotives on the land or than ships on the sea.

It would be absurd to suppose that the Bible contains any predictive element which relates to these marvelous modern machines. But there are many imaginative pictures of air-flying in both the Old and the New Testaments which may have helped not only the mind of man to imagine his flight as a bird, but may have also stirred the motives of his will to achieve that soaring strength. Man has ever been endeavoring to use the forces of nature as a substitute for his own physical strength.

Jehovah is pictured as a being with wings. He says to Israel, "I bare you on eagle's wings." (Exod. 19. 4.) The word "wing" is used many times as a symbol of his protecting power. (Ruth 2. 12; Psa. 17. 18; 36. 7; 57. 1; 61. 4; 63. 7; 91. 4; Matt. 23. 37; Luke 13. 34.) When the God of Israel is described as the Sun of Righteousness, as the sun is always beheld as a glorious traveling object in the air, it is said he will "arise with healing in his wings." (Mal. 4. 2.) There are many portrayals of a flying God, such as that grand poem, Psa. 18. 10, where we are told "He did fly on the wings of the wind." (Also 2 Sam. 22. 11.)

Those last two passages carry our vision a little further as to the divine aeroplane. We all know that that prefix "aero" has to do with the air which becomes a traveling force in the form of wind. And the clouds are seen as traveling vehicles through the air. He "maketh the clouds his chariot." (Psa. 104. 3.) "The Lord rideth on a swift cloud." (Isa. 19. 1.) There are many similar passages. (Exod. 16. 9; 34. 5; Num. 11. 25; 12. 5; and many more.)

When in the Book of Daniel the national enemies of Jehovah, Babylon, Media, Persia and Greece, were pictured as animal kingdoms, beasts coming out of the sea, which to Semitic cosmology was the dwelling place of children of the evil dragon, the fifth or human kingdom comes as "Son of Man—with the clouds of heaven." (Dan. 7. 13.) So in the New Testament clouds become symbolic chariots of the glorified Christ. "They will see the Son of Man coming in the clouds of heaven with power and great glory." (Matt. 24. 30. See also Matt. 26. 64; Mark 13. 26 and 14. 62; Luke 21. 27; Rev. 1. 7.) As to his Ascension it is said: "A cloud received him out of their sight." (Acts 1. 9. See also Rev. 14. 14.) It is very evident that as the sea was a symbolic region of all opposition to God, clouds are made an emblem of the realm of spiritual power. The Holy Spirit came as a "rushing mighty wind." This absolutely does away with that crude literalism of to-day which makes the Second Advent of our Lord a physical appearance in a cloud chariot. He does come as a spiritual power and air, clouds, and similar visible things are pictorial aeroplanes in which we ought to behold him every day.

All these quotations may seem to our readers a rather intangible description of a divine aeroplane. The prophet Ezekiel gives us a far more vivid description of the aerial chariot on which Jehovah rides. Beside the River Chebar in Babylon, he was probably gazing at passing clouds, when his spiritual vision intensifies, and the clouds become to his vision those living creatures called cherubim, formed of wings and wheels, not unlike our flying chariots of to-day, and in the description we are told several times that the wheels, which may have been for earth travel,

mounted up with the cherubic wings as the chariot soared to the gates of the palace of Jehovah. Read the whole of the first and the tenth chapters of Ezekiel and you will be astonished at the striking details of a divine aeroplane which will turn our modern machines into sacred dreams.

One statement made by the prophet Ezekiel concerning that cherubic chariot of Jehovah which journeyed both through earth and air is that the spirit of life was in its mechanism. (Ezek. 1. 20, 21; 10. 17.) There is an interesting echo to this ideal in the feeling of Colonel Charles August Lindbergh, that most noble hero of American life to-day. His aeroplane has the rather remarkable title, *The Spirit of Saint Louis*, and he seems to regard his airship as a living companion, and joins it to himself as "WE."

But air-flying is not confined to God in the Bible. Not only are we told that he will bear his children on his wings and protect them beneath his feathers, but we see man longing to soar himself among the clouds and stars. One prays, "O that I had wings like a dove" (Psa. 55. 6) and imagines himself "flying upon wings of the morning to the uttermost parts of the earth." (Psa. 139. 9.) Our spiritual victory shall be "we shall mount up with wings as eagles." (Isa. 40. 41.) And in that chapter which is probably in our Authorized Version the very climax of all English literature, the prophet who foresees the coming kingdom of God asks, "Who are these that fly as a cloud and as a dove to their windows?" (Isa. 60. 8.)

Probably there is only one passage in which these symbolic flying chariots in the air are used as destructive forces and military machines. In Rev. 9. 9, we see the locusts, similar to scorpions and "like horses prepared for war," hurting mankind. And this is the aeroplane description which echoes the buzzing sound we often hear to-day as they soar above us, "And the sound of their wings was as the sound of chariots and many horses rushing to war." These, like the beasts in Daniel, were under the rule of the Evil Angel of the Abyss whose name was Apollyon. How about the military airships of to-day?

One can find nearly everything in the Bible. This record of Revelation will never be exhausted as a source of the spiritual side of all human achievements.

A MINOR PROPHET

VOLTAIRE, I have been told, had a special antipathy to the Hebrew prophet Habakkuk. I have not heard his exquisite reason, but he dismissed him, they say, in a famous phrase, Habakkuk was *capable de tout*. Many Englishmen, it is to be feared, have not even antipathy for him. As Moody once said to a young friend, "What is the good of talking about two Isaiahs to people who have never heard of one?" Habakkuk is a name not often heard; it is rarely given by modern mothers to their sons, and not often printed in the public press. But he is worth an hour, if you have a Bible, one evening when you are not going to church.

Professed students of the Bible, the scholars, have had many battles and perplexities over the text and date of Habakkuk and the order of

the sections in the two short chapters which, with a psalm of nineteen verses, make up all his works.

What anybody will notice, who will read this little book with any attention, is its wealth of memorable phrase, not least in the Authorized Version, but not only there. To begin with a few outstanding ones, I remember in the English grammar of fifty years ago (not all our text-books were quite new) the illustration, "more fierce than evening wolves." Even if, with Doctor Moffatt, you turn it into "keener than wolves by night," it gives you a picture, but you may just as well keep here what I have heard aptly called "the real Bible."

In the next place, ever since Keble twisted the phrase backwards and forwards in his hymn, and perhaps earlier, people keep speaking of documents or signs of the times which "who runs may read." Think of "the Chaldeans, that bitter and hasty nation"—what a phrase! And what a picture he draws of God, as he faces up to him—"Thou art of purer eyes than to behold evil"; how it haunts the mind! Was the man not something of a poet who heard the house crying out—"for the stone shall cry out of the wall, and the beam out of the timber shall answer it"? "The Lord is in his holy temple, let all the earth keep silence before him"—surely there you have one of the great permanent moods of religion, and a classical expression given to it. And how many people have found peace of mind in the very phrase of another conviction of this prophet—"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Students of literature remark on such things as Othello's turn for the visualizing adjective—"Keep up your bright swords, for the dew will rust them"—or the recurrence of light in darkness in Macbeth or of fire in a book of the Iliad. "The shining of thy glittering spear" is the turn of a verse in the prayer or psalm that makes Chapter III, whoever wrote it. But for a whole passage of visualizing take this—it is the onrush of the Chaldeans with their horses swifter than leopards and more fierce than evening wolves, and I give it in Moffatt's rendering—

They swoop from far away
Like vultures pouncing on their prey;
Their host swarms up for havoc,
Eager and onward,
Sweeping up prisoners like sand;
They scoff at kings
And rulers they deride;
A fortress is sport to them.
They pile their mounds of earth and capture it—
Then forward like the wind!

The man who wrote that (and, I will say, the man who translated it) captured the very movement of the bitter and hasty nation that he watched from his tower.

But there is more in Habakkuk than the poet's gift of phrase and the poet's feeling for movement and for suffering. Sir George Adam Smith

sums him up as "the prophet as sceptic," and traces his scepticism back to the reaction of bitter experience against the great conception of God, to which the prophets had been leading Israel. For, as he says, it is a commonplace of religious doubt that problems arise and become vigorous in proportion to the purity and tenderness of a man's conception of God. It has always been easy and obvious to believe in the devil, but God is harder to understand and explain.

O thou Eternal, how long shall I cry,
And thou wilt never hear? . . .
Art not thou the Eternal from of old,
My God, my Majestic One? Thou diest not.
Are they a judgment from thee, O Eternal,
Messengers of chastisement?
Thine eyes are too pure to rest on evil,
Thou canst not look on at oppression.
Why then be silent when the impious
Are swallowing up the good?

Jeremiah asked the same question (Chapter XII), every tender and spiritual nature asks it; it is the problem of Gethsemane.

There is only one way to solve the problem. It is to wait, to take a long view and a broad view, to move, like the poet of Job, to God's point of outlook. "I will hear what God the Lord will speak," says one great psalmist (lxxxv), "for he will speak peace unto his people." "I waited patiently for the Lord," says another (xl). Habakkuk puts the same thought in his own way, in a noble image. Patience and a wide outlook, how could you picture them better than he does?

On my watch-tower will I stand,
And take up my post on the rampart;
I will watch to see what he says to me,
And what answer he will offer to my plea.

Waiting and watching—yes, and holding the fort till a signal is given—patience and a sense of responsibility, these are the ways to understanding. Yet another psalmist shall help us here (lxxiii). "Verily I have cleansed my heart in vain and washed my hands in innocency. . . . If I say, I will speak thus, behold I had been faithless to thy children." So Habakkuk stands on his tower and watches, and holds the fort, and strikes out that phrase of his that has had the greatest history of all—"the just shall live by his faithfulness."

So we are told to render it, but the Greek translators wrote: "The just shall live by his faith." The two are not inconsistent; in fact, you cannot have either faithfulness or faith without the other. But Paul read it in Greek, and, as we all know,

In his hand
The Thing became a trumpet, whence he blew
Soul-animating strains.

And the conclusion, whether it be Habakkuk's writing or not, is his thought; and here it shall be given in William Cowper's rendering, for this obscure prophet has inspired quite a number of English hymn-writers.

Though vine nor figtree neither
 Their wonted fruit shall bear,
 Though all the field should wither,
 Nor flocks nor herds be there.
 Yet, God the same abiding,
 His praise shall tune my voice;
 For, while in him confiding,
 I cannot but rejoice.

T. R. GLOVER.

[From his book, *Saturday Papers*, and here copied with the permission of the publishers, George H. Doran and Company.]

FOREIGN OUTLOOK

• OURSELVES AND OTHERS

THAT word "alien," which we apply to all strangers in our land, we are apt to use in the sense of intruder or interloper. Yet etymologically it comes from the Latin *alius*, which simply means *another*. And these folks of other races and nations, who arrive here as immigrants or those who dwell in their own far-off land are really only others than ourselves. Perhaps it would be a new and elevating experience if we could make the word "strange," as applied to people, mean more than "different," and give it that other definition "wonderful," which is the very climax of strangeness.

It is a common bit of our petty narrowness to belittle the others who differ in any manner from ourselves. This is a cheap rule of personal standardization which some would wish to realize in all humanity. Those others are not mere exotics or outlandish individuals; they are enough unlike ourselves to give a larger worth to mankind. Heterogeneity in humanity is an immensely more opulent fact than homogeneity.

The same is true of that other word, "foreign." It has a far more queer etymology than "alien." It goes back to the Latin *foris*, a *door*, which grotesquely was made the source of an adverb *foras*, meaning *out of doors*.

When countries become Tibetan, hermit nations which try to exclude all other races, as some un-Americans of our own land and some of our Lama rulers are endeavoring to realize, then, of course, all the rest of the world is outside of our closed doors and they become really foreigners. And then ourselves would become by a degrading atavism as changeless as China in her millenniums of solitary life and as apish as the most ancient savage tribes. It is the open door which lets the others in which will ultimately give to ourselves a greater variety and wealth of life. Those others are not like us, but their very difference is a posses-

sion which helps to enlarge all human kind. The Nordic needs the Mediterranean type to save him from racial decadence.

Both religion and science are opening all doors in this world of ours. Christianity opens the gates of the heart, to secure universal brotherhood to all mankind. And science has by steam and electricity broken all the world barriers in earth and sea and air. Both are helping to create the kingdom of God whose doors on every side are bringing in all races from the east and west, the north and the south. Every truly educated person to-day greets all hemispheres, continents and nations every morning as he opens the daily newspaper.

Otherness does not imply essential difference. The core of humanity is one however unlike may be the outward rinds. Materially, mentally and morally ourselves and others are inwardly alike in their possible personal development. As a color, white and black are totally opposite. But the character within all human colors rests upon identical attributes. Such writers as Madison Grant and Lothrop Stoddard, who emphasize the clash of color, are pseudo-scientists who place dermatology high above spirituality. Races *are* different, but the variations are chiefly outward things which puts them in sight of those superficial beholders, who cannot see character as easily as they can color. There may be deep contradictions in individual life. But the difference of "Hyperion to a satyr" is neither racial nor national. It may exist in men of the same pedigree. The external veneer of racial qualities must not be used to shut out the fact that "God hath made of one all nations of men to dwell on the face of the earth." All human beings are "the offspring of God," and "made in his own image." It is easy for our casuistic pharisaism to misinterpret as hybrids and mongrels the Eurasians or the mulattos, but if the progenitors of these had not been identical as species, they could not have come into their vital existence. There is little doubt that all the so-called whites of the Western world are as much of a racial amalgam as any of these unfortunate folks of the color melting pot. The time has come when living in a smaller earth and in closer contact with all the others, it is the sacred duty of ourselves both to find and to foster that hidden fellowship which is both the right and the duty of all humanity.

Nationalism, in the strong personal sense of the word, does still have its worth. Ourselves have our attributes and rights which we need not surrender and which if held in a liberal sense will be of service to all other peoples. But nationalism in its barbaric expression of militarism and commercial interest has been almost a crime. Nationalism can only keep its real worth by being subordinated to humanitarianism. Ourselves will be bigger and better when we touch the others with heads, hands and hearts.

Racial superiority is doubtless a reality. All men are not created equal in either physical or mental gifts. But all men *are* equal in their rights, and some form of self-determination is the rightful claim of others as well as of ourselves. And above all, the superiority of any race or nation will cease to exist when it takes the form of commercial greed or political domination. Slowly but surely what we call Big Business is yield-

ing the claim of competition to give way to co-operative production and profit. In like manner all the racial and nationalistic assertion of to-day should be encompassed and dissolved by the international spirit.

Others! shall we continue to keep up the sinful and silly slang which call them Wops, Dagoes, Chinks, Sheenies, Coons, Kikes, Snuffs and Butters (namely Browns and Yellows)? To use such speech makes ourselves deserving of a worse nickname.

Dare we in the present revolt of Asia cease to be ourselves as democratic as we have alleged in our own Declaration that all peoples "derive their just rights from the consent of the governed"? Does not China (and Mexico also) have as much right to challenge and change commercial greed, local control, concessional claims, and political domination as the United States has to prevent the Coolies from competing with American labor? And do not our missionaries have the right to emphasize that Constitution of the kingdom of God, the Sermon on the Mount, rather than endeavoring to invade the others with our trade, our peculiar opinions, or our local ideals? Jesus can give more that is richly human to any race than they can get from ourselves. He is the Son of Man and they have the right to behold in him the highest attributes of their own race. It will finally take a composition of both ourselves and others to make a portrait of the Perfect Christ.

Meanwhile there is another out-of-doors etymology which seems to be slowly working in the diplomatic national relations of to-day. *Foris*, that meant *door* and gave birth to the word "foreigner," the outside person, also originated Forum, that open place for the assembly of all legal, political and commercial interests. All doors are opening more widely to-day. Geneva has become a Forum not only for the League of Nations, but for ourselves and all others. Alien is no longer entirely extraneous, and foreign is ceasing to be afar.

OUR BOOKSHELF

A BLAKE BIBLIOGRAPHY

(The most important are starred*)

- Brace, Harold, *William Blake in This World*.
 Berger, P., *William Blake, Poet and Mystic*, 1915.
 Damon, S. Foster, *William Blake, His Philosophy and Symbols*,* 1924.
 Chesterton, G. K., *William Blake* (Popular Library of Art).
 Gilchrist, Alexander, *The Life of William Blake*,* 1907.
 Selincourt, Basil de, *William Blake*,* 1909.
 Swinburne, Algernon Charles, *William Blake, A Critical Study*.
 Symons, Arthur, *William Blake*, 1907.
 Totham, Frederick, *Letters of William Blake*, 1906.

Some quite valuable matter can also be found in A. C. Benson's *Essays*, Stopford A. Brooks' *Studies in Poetry*, H. C. Robinson's *Diary and Reminiscences*, Paul Elmer More's *Shelburn Essays** (Fourth Series),

and Evelyn Underhill's *Mysticism, A Study in the Nature and Development of Man's Spiritual Consciousness*.*

Of his poetical works, the far most valuable edition is that in the Oxford Standard Authors, edited by John Sampson, *The Poetical Works of William Blake** (including the unpublished French Revolution, together with the Minor Prophetic Books, and Selections from The Four Zoas, Milton and Jerusalem).

There are a number of collected reproductions of the artistic works of William Blake, those which are really valuable being quite expensive. The most recent and complete are Binyon's *Engraved Designs of William Blake* and Figgi's *Paintings of William Blake*, both published by Charles Scribner's Sons. Some of the above-mentioned books contain in printed form his more important pictures.

A Critical and Exegetical Commentary on the Book of Daniel. By JAMES A. MONTGOMERY. Pp. 488. The International Critical Commentary. New York: Charles Scribner's Sons. \$4.50.

THE greatest Biblical commentary in the English language is slowly nearing completion. The first two volumes of the International Critical Commentary (Driver's *Deuteronomy* and Moore's *Judges*), though published thirty-two years ago, are still standard works, a happy omen for the latest arrival. The Old Testament still lacks eight volumes, the New Testament, but for *Acts*, is complete (*Saint John* being in press).

The appearance of a new volume in this famous series naturally arouses high expectations; nor are we disappointed in the present case. Professor Montgomery's volume on Daniel is a monument of painstaking and exact scholarship, of wide-reaching and thorough historical research, and of keen appreciation of literary and religious values. No one who knows something about the problems of exegesis in general and of the character of the Book of Daniel in particular could gainsay the difficulties of the task carried out so successfully by the author. He had to investigate and illustrate the book from three quite different angles: philology, textual criticism, and literary and historical criticism. The book of Daniel, like *Ezra*, is written in two languages: Hebrew and Aramaic (2, 4-7, 28). In view of the scarcity of early Aramaic material (aside from the Biblical texts, it is represented chiefly by the Elephantine Papyri of the end of the fifth century) "the whole Aramaic field is indispensable to the student of the present subject" (p. 17), not to mention the study of Assyrian, Persian, and Greek loan words contained in this book (p. 20ff). The Hebrew sections, with their "obscure diction and halting grammar" (p. 15), are actually more troublesome than the Aramaic ones. The Masoretic text of the book is far more accurate than in other portions of the Old Testament: in Dan. 7-12 Professor Montgomery makes but fifteen minor corrections to the received text and points out about as many glosses of which only one (12, 11-12) is of some length. But on the other hand the ancient versions exhibit an unusual number of variants, occasionally preferable to the Masoretic text; when they paraphrase or inter-

pret the original text they are invaluable witnesses to the early stages of Biblical interpretation. The old Septuagint Greek version was so at variance with the standard text (particularly in chaps. 3-6) that it was discarded by the Christian Church in favor of the more literal version of Theodotion: as a consequence the Septuagint is preserved in a single Greek manuscript (the "Chigi" manuscript) and in a Syriac version. The author has treated the philological and textual questions with notable competence and (in spite of the large amount of space devoted to them) with admirable conciseness; whenever possible he refers the reader to the technical monographs on the subject.

The Book of Daniel, according to Doctor Montgomery, represents the fusion of two independent compositions: the Stories (1-6) and the Visions (7-12); in combining them in one volume, the redactor translated the beginning of the Stories from Aramaic into Hebrew, and Chapter 7 from Hebrew into Aramaic. The Stories were composed in Babylonia in the third century, the Visions in Palestine between 168 and 165 B. C. Although the author makes out a fairly good case for this view, he cannot be said to have demonstrated that the whole book could not have been written by a single author between 168 and 165.

Without detracting from the great merits of the book, a few minor criticisms may be offered. The volume would have been rendered more useful and more accessible to the general student of the Bible if the text of Chaps. 1-6 had been fully translated as in the case of Chaps. 7-12, and if the technical material had been more consistently relegated to the notes in small print (for example one must know five languages besides English in order to understand the discussion of pages 2-38 printed in large type). Some assertions seem questionable to the reviewer: on what evidence can it be said that Nehemiah was "without doubt" (p. 119), or even probably (p. 124), a eunuch? Were Esther and Judith written before 168 (p. 80)? Is the madness of Nebuchadnezzar "otherwise vouched for" (p. 93)? Was the divine name Yahweh "still in use in the liturgy and in private prayer" during the Maccabean period (p. 360)? In 4. 24 the word *zidqah* should be translated "alms giving" rather than "right doing," particularly in view of Ecclesiasticus 3, 30 (p. 239f). In discussing the Messianic interpretations of "the Son of Man" reference should be made to Sibylline Oracles 5,414 (cf. 3, 652) (p. 320). The personal name "Marduk" is known in the time of Ashurbanipal (Harper, *Assyrian Letters*, Nos. 804-808) (p. 129). Nebo was the son (not the father) of Marduk (p. 123). The Assyrian *shar* means king (so correctly on p. 171), not prince (p. 123). The following misprints have been noticed: *Verzeichniss* (for *-iss*) (p. 25); *KAT* vol. 3 for *KAT* 3rd edit. (p. 66); *balatsu* (cf. above: p. 129); an historical (p. 182); the Hebrew root *kbl* should be *krbl* (p. 212); *σκαυλιζομαι* should be *σκαυδα* (p. 458).

Old Testament students, in conclusion, owe a debt of gratitude to Professor Montgomery for supplying a long-felt want: a critical, modern, exhaustive commentary on the Book of Daniel.

ROBERT H. PFEIFFER.

Boston University School of Theology.

Expanding Horizons. By CORNELIUS WOELFKIN. Six Lectures and Addenda. Pp. 270. Nashville: Cokesbury Press. \$1.50.

THE Cole Lectureship, Vanderbilt University, has attracted a long line of eminent talent. The lectures have run, with a single omission, since 1903, and have been characterized by a fine type of liberal thinking and clear expression. The latest in the series, *Expanding Horizons*, is no exception to the general trend.

The separate lectures in this volume are very happily headed. "The Universal Kingdom" is a caption to rouse vast expectations. "Dissolving Fictitious Lines" is as fresh as a morning after rain. "The Wider Evangelistic Message" suggests Jerusalem and the uttermost parts of the world. "Catholicity in Worship" makes one want to be a member of the church universal. "A Divine Consciousness" helps the reader to begin a gracious half hour sure of spiritual contacts, and "The Quest for Immortality" awakens the age-long hope of the human heart. The addenda of this volume is like the soft glow of the porch lamp that lightens the going of a happy evening guest.

The line of study in the first lecture is easy and natural. There is a hope in the world. It is old, going back to the beginnings of faith. Its content has not always been the same. Sometimes, for the leaders of Israel, it was an earthly kingdom. And for the immediate successors of Jesus an eagerly sought but vaguely conceived realm. For later Christians there gradually arose, after years of controversy, a new interpretation of "the Kingdom." The author gives a happy and readable account of the names of organizations and fellowships which have supported the various interpretations of the manner and time of the coming of the Kingdom. He brings us to the conclusion that, "the Kingdom is a spiritual genius that will include all human relations and pervade the life and work of all society." "It will be the inspiration and dynamic of life."

In the second chapter Doctor Woelfkin finds the conflict between the old and the new, which is always on, now being waged in a few principal sectors. One such sector he finds "in the struggle between the ideas of naturalism and supernaturalism." In our quest for truth, irrespective of the claims of "the old or the new," we must start with the idea dominant in religions as that of God. He is in his universe. Science is studying the universe and giving us a new and nobler idea of him. The scientist is a searcher after facts and truth. We do not need to fear truth. Truth helps us to a proper interpretation of all things, including Scripture statements. Our expanding horizon does not put God farther away. It brings him near. The supernatural God of a multiverse is being replaced by a natural God in his universe.

The wider evangelistic message must be shaped to this changing view of divine manifestations. Both the altar and the pulpit and their natural inferences as representations of the contrasting types of approach to God give way to processes of education carefully adapted to the varied stages of mental and spiritual development. Men should not only be saved *from* something but *to* something. Beginning in the home, proceeding through childhood and youth, and culminating in strong manhood, the process

goes on. All that bears upon life is to be studied and faithfully presented. Warnings, invitations, the stimulant of right, the example of good men, and all other legitimate means are to be used, in the expectation that out of the stress and strain of life there shall emerge established Christian character. This kind of message truly saves.

The five personal testimonies related in "Addenda" will please and convince. The scholar, the mother, the chemist, the man of natural science, facing the great questions of life, give words of direction to even the casual reader, and leave him in reflective mood. Perhaps that is what the author wished most, to encourage in the minds of a great student body a reverent vision of the far reaches of our faith. To read this book insures a rich profit.

EARL R. RICE.

Detroit, Mich.

The House of God. A History of Religious Architecture and Symbolism.
By ERNEST H. SHORT. New York: The Macmillan Company. \$7.50.

It is a long and tedious journey from the primitive sanctuary in Africa to Liverpool Cathedral in England. The recital of this religious pilgrimage must take note of art and architecture, of literature and music, of philosophy and science, of economics and statecraft, of war and peace. The purpose of Mr. Short's volume is "to trace the ages-long effort to enclose and cover a space which should enshrine the idea of Godhead, remembering that craft, communal enthusiasm, organization and spiritual symbolism all have their part in making beautiful the House of God."

This book has great timeliness inasmuch as we have entered upon an era of church building on a large scale. We need to reckon with the verdict of history so that modern church structures may give adequate expression to our religious purposes and facilitate the performance of religious practices. There are certain standards in church architecture from which we cannot depart without falling into the straits of nondescript religious exhibitions.

The merit of this volume is in clearly distinguishing between the permanent and the passing elements in the divers types of religious architecture. The author shows a passionate preference for the Gothic which is "a fusion of two motives, one witnessing to an intense interest in mundane pursuits, and the other to a whole-hearted absorption in things spiritual" (193). The Gothic cathedral is "the master synthesis of religious architecture." Doctor Streeter in his volume, *Reality*, declares that "the Gothic cathedrals far better than any theology translated into stone the constructive aspiration of the religion they expressed" (171).

In advocating the superior virtues of the Gothic, Mr. Short does ample justice to the other types. The Basilica exhibited Christianity struggling with paganism and assimilating what helped to develop its own distinctive character. The Romanesque marked the transition away from Greek influence, and the arched wall symbolized aspiration and unity. The leaflike, pointed arch of the Gothic expressed the deeper yearning of the

soul for communion with the Highest, for the experience of inwardness, for the realization of beauty, unity and peace.

Architecture is not a mechanical invention but a spiritual evolution. It is therefore interesting to follow the slow processes in pre-Christian times, during the Christian era, and by religions other than Christianity. The illuminating chapters on the sanctuaries of Egypt, Central America, Babylonia, Greece, Rome, India, China, Arabia help us to appreciate man's spiritual pilgrimage. The chapters on the cathedrals and churches of Western and Eastern Christendom give us an understanding comprehension of the diversified methods of approach to God through Christ. The frequent summaries of religious beliefs and practices impressively take note of the historical, geographical and temperamental circumstances of pagan and Christian peoples.

Certain changes taking place in our midst are to the good. The baldness of the plain meeting house is being superseded by elaborate buildings which make the sanctuary central, as the inspirational stimulus for the many forms of communal service. The Gothic renaissance in the United States is not a mere imitation. It is an adaptation to the needs of a democracy which accepts a free church for a free people. The problem is how to ally what is best in art with what is noblest in feeling. This is acknowledged by our leading ecclesiastical architects and by church leaders. Mr. Short's volume points in the right direction. There are over eighty full-page illustrations and many half-page illustrations which greatly add to the value of the text.

OSCAR L. JOSEPH.

The New Soul in China. By GEORGE RICHMOND GROSE. New York: The Abingdon Press. \$1.

China To-day. Through Chinese Eyes. By SEVEN DISTINGUISHED CHINESE LEADERS. New York: George H. Doran Company. \$1.25.

CHINA has reached the cross roads. The indications suggest that this awakened nation will travel towards the light of life and liberty and not towards the darkness of mediæval death. The reaction is against the despotism of the war lords. The revolution is the voice of the people of every class demanding their rights to self-government. In spite of certain excesses and crimes committed by radicals, and inevitable in the clash between competing interests, the leadership of Chinese nationalism is not in the hands of exploiters, reactionaries or self-seeking propagandists. The agitation of recent months has not been directed against the foreigners whose work of education and evangelization is gratefully acknowledged by Christian and non-Christian Chinese. Attempts to stimulate anti-foreign movements have repeatedly failed. The looting and destruction of foreign property, including that of the missionaries, was incited by bandits and militarists, who must be distinguished from nationalists.

These are facts not usually known to newspaper readers. It is therefore gratifying to have this reliable report from Bishop Grose. During three years he has traveled extensively from Peking in the north to

Shanghai in the south, and up the Yangtze as far west as Szechwan. His unusual opportunities for close observation and careful study of Chinese life are seen in this brochure, written from the standpoint of a missionary and an educator. Its value is not to be determined by its size, but by its contents. These seven addresses analyze the causes of the present situation and assign the responsibilities where they actually belong.

The nationalist movement is determined to work out the spiritual regeneration of China in terms of Chinese needs and not according to Occidental ideals. This means among other things that Christianity is to be naturalized, without the traditional excrescences of the Christian faith, but with an emphasis on personal loyalty to Jesus Christ, who is already acknowledged as the dominant moral and spiritual inspiration in that land. The anti-Christian movement is to be met by a ringing declaration of what is essential Christianity. The presence of the missionaries is to be justified by their ability to lead the Chinese to Christ. Missionary morale needs to be strengthened by a more adequate understanding of the real function of the missionary, and by a more deepened conviction that Christianity is indispensable in China for the supply of its spiritual needs, for the promotion of popular education, for the creation and development of the moral sense in the individual and the community, for the exaltation of all human values regardless of racial considerations. The argument is well sustained in this book. All who read it will accept the conclusions of Bishop Grose and co-operate heartily to hasten the better day in that land of great promise.

China's plea to Western nations is for patience and for that healthy partnership which has always distinguished the services of the Christian missionaries. Let it be remembered that the happenings in China are virtually the same as those which took place in Western nations during the Renaissance and the Reformation. There are, however, notable differences. A larger number of people is affected in China, no less than 438,000,000; the forces of change are operating simultaneously and not separately; the ecclesiastical, political and industrial revolution in the Occident covered a period of five centuries, and the end is not yet. Why then should we expect that a similar upheaval in China should yield satisfactory results, as though there were short cuts for the arrival of democracy and for the urgent adjustments to unprecedented conditions?

This plea for patience is impressively voiced in *China To-day*. It is written by seven Chinese leaders who speak from the inside, with first-hand knowledge, with an intelligent understanding of what Christianity has done for China, and with a conviction that it is an earnest of yet greater works for China's emancipation. What the American bishop has written is independently endorsed by these Chinese Christians who are graduates of Western universities. Among the subjects discussed are the political outlook, the industrial situation, the intellectual and religious movements, the cultures of East and West, the educational and spiritual life of Chinese students, the native leadership. The plain speaking is all the more acceptable because it reveals a cordial sympathy with all that is best in the Christian enterprise.

OSCAR L. JOSEPH.

The Anglo-Catholic Faith. By CANON T. A. LACEY. Pp. 185. New York: George H. Doran Company.

Modernism in the English Church. By PERCY GARDNER. Pp. 174. New York: George H. Doran Company.

The Faith and Practice of the Quakers. By RUFUS M. JONES. Pp. 181. New York: George H. Doran Company.

Congregationalism. By W. B. SELBIE. Pp. 199. New York: George H. Doran Company. Price, \$1.50.

THESE four books—and one hopes many others may be added to this series—gather together "The Faiths; Varieties of Christian Expression," and are ably edited by the distinguished editor of *The Hibbert Journal*. Any one at all familiar with the thought-life of the church will recognize in the authors of these volumes men of eminence and erudition, than whom no more able or worthy representatives in these various fields could have been found. "How," asks the editor, "can any earnest and eminent Christian, believing his own variety of Christian expression to be better than the rest, logically justify his co-operation, in such a series as this with other earnest and eminent Christians whose beliefs in that matter run counter to his own? . . . That such co-operation has been found possible may be reckoned one of the signs of the times. The explanation of it lies, not in logic, but in charity." Charity, in this broader sense, characterizes every one of these volumes. *The Anglo-Catholic Faith* excepted, these books justify in part the editor's hope that "from the presentation of differences . . . there may emerge some unities hitherto unsuspected or dimly seen." The unities are clear, but not exactly unsuspected by many of us.

The definite experience of conversion, to which Canon Lacey beautifully confesses, to an evangelical appears in strange contrast with the love of ritualism and "high church" procedures for which he contends. You will travel far before you encounter either so lucid or so brief a history of the Tractarians as you will in a few of the chapters of his book. And one simply cannot afford missing his story of the development of the Anglo-Catholics, capped with the assertion that "only in recent years have Anglo-Catholics come to happy terms with critical theology, with Biblical criticism, and with a fearless treatment of history. Not all of us are even now courageous." One cannot read these pages, however, without regret that the Anglo-Catholics have put so much less ardor into coming to happy terms with the evangelicals, whom even Canon Lacey seems to misunderstand, than with the Roman Church. The author manfully stands up for those recent conferences at Malines, and holds "that a combined study of differences" between Roman and Anglo-Catholics may "in the long run lead to the desired reconciliation." *Long run* is right! Both may give out before they get through! One wonders if compromise is just the procedure needed. Will they convert each other? Some of the Canon's definitions do not define: "If it be sacerdotalism to say that the priesthood of Christ, operating in the priesthood of the church, is the appointed means of salvation, we are sacerdotalists." "The strictly reserved functions of

priesthood" which the Canon holds to be "a secret of the divine economy," to us are nothing of the sort; there is no secret about them; they are in the nature of a human monopoly; *that* is the secret about them, if secret it may be called, and *that* secret is out. These Anglo-Catholics have a provoking way of listing their ecclesiastical economy as divine. True, the delusion pleases them, and scarcely hurts us! But should not the Lord's feelings be consulted in this matter?

An engaging book is Doctor Gardner's. Holding Modernism to be "the attempt of the modern spirit, acting religiously, to refashion Christianity, not outside, but inside the warm limits of the ancient churches, to secure, not a reduced, but a transformed Christianity," he traces its development throughout the history of the church, denotes its ramifications in philosophy and theology, and describes its present status. All of which he does, not just to be modern, but convinced that "the growth of biologic method, of historic science, of the vogue of psychology, has so altered our outlook and our data, that the old solutions . . . no longer satisfy us." His discussion of the morality of the Modernist as an individual is the most unique and compelling single chapter in all of these books. Chaste in diction, the book is temperate in appeal. "No one can see far into the future; one or two steps are all that we can discern of the long way before us."

Principal Selbie's book goes the preceding two one better in that it definitely takes the United States into account. Nor is he content simply to describe Congregationalism. He is too much of a preacher for that. Conscious that Congregationalists are quite likely to read his utterances, he sets out upon many a preachment for their special benefit. It will harm no Methodist to listen in! There are spots in his discussion that are decidedly provocative. What Methodist could calmly concede that "when men with the New Testament in their hands once become spiritually awakened, they tend almost inevitably to the Congregational Church order." That is a bit rough! Furthermore, the book is overloaded with historical data. Rarely does he serve up such a pleasant side dish as that delightful caricature of Goodwin at Magdalen College which Addison contributed to the *Spectator*. For the most part, it is heavy meat. All this, however, is fully atoned for by the magnificent integrity of the author. He easily tops the others in his measured estimate of the church to which he belongs. Indeed, he sometimes appears to be a little too hard on it. For Congregationalism has given and still gives a mighty good account of itself in the religious life of the world, and we thank God for it. Take it in all, this is a book one might well be proud to own.

If you have learned to love the writings of Rufus Jones—and if you haven't, do, without delay!—you will eagerly open the pages of any new book from his pen, knowing that there simply cannot be a disappointment. Here, once again, your confidence will be fully justified. Do not begin this book unless you are prepared to go through with it; it is one of the sort that keeps you sitting up. Rufus Jones never writes history but that he writes mysticism. This does not detract from his accuracy; it vouchsafes it. The book drips religion. His descriptions are sermons. He dips

his pen in the oil of gladness! The Quakers have been influential beyond their numbers. They still are. You ought to know their story. And here it is for you—written with the swing, enthusiasm and insight of Luccock and Hutchinson's *Story of Methodism*. Every preacher ought to read all four of these books. If you can have but one, let this be it. Not that you will agree with everything in it. His chapter on "The Sacraments" is weak—as an argument. But the reading of this book will help you to understand why so thorough a scholar as Dean Inge should hold that "The Quakers, of all Christian bodies, have remained nearest to the teachings and example of Christ."

JOHN M. VERSTEEG.

Newark, N. J.

The Faith of the Roman Church. By C. C. MARTINDALE, S.J. Pp. xvi, 172. New York: George H. Doran Company. \$2, net.

THIS Romanist volume is now added to The Faiths Series, edited by L. P. Jacks, which have all been noticed in this Bookshelf. Although quite personal in flavor, being doubtless the individual views of Father Martindale, it is perhaps as entertaining and fairly instructive as any statement concerning his church made by a Roman Catholic. Every intelligent Protestant may well read and digest one such militant defense of Romanism.

Like most writers of his faith, his "foundations" are scholastic, based on the nature of man and God, and afterward he reaches revelation, which he classifies as Christ and the Church. Then Part II goes on to state popularly Roman Catholic Doctrines, such as Trinity, Sacraments, etc. Finally he discusses "The Church in History" and "The Church in the World."

This Jesuit writer has a fascinating and often humorous style. He makes a good case for his church by keeping the best qualities in front and the tough problems well in the background, but the book is worth reading, and is probably one of the very best expositions of this Papal Church which are available to-day.

It is well for all Protestants to recognize that Roman Catholics do hold the Christian creeds which are universal in the whole Church of Christ. Of course they make quite as important a lot of other matters, against which it is necessary for first-hand believers to protest. But there are many worthy saints in this church which we cannot accept as either holy, catholic or apostolic.

This book is entertaining and informing.

An Outline of the History of Doctrines. By E. H. KLOTSCH. Pp. 262. Burlington, Ia.: The Lutheran Literary Board. \$1.75.

DOCTOR KLOTSCH, professor of exegesis in the Western Theological Seminary, Fremont, Nebraska, has written a quite accurate (so far as it goes) History of Doctrine. It finds the consummation of that record in the final dogmatic formations, such as that of the Eastern Church in the eighth century, the so-called symbolical fixation of Protestant faith in the

seventeenth century, and the Romish dogma in the Vatican Council of 1869 and 1870.

Of course this gives no special doctrinal place to Arminianism, which certainly dominates in Methodism, a Protestant body which to-day has reached many millions of membership and is worldwide in its expansion. And one may question whether real doctrinal history should be confined to institutional confessions, when theological tendencies have certainly been as rich in development in the last two centuries as in any part of Christian history.

This is not intended as a criticism on this scholarly volume or an objection to the method of writing an account solely confined to official and confessional doctrinal statements. That is historically interesting if not so religiously important. Many of us certainly do believe that it is a more genuine evangelism to allow an open mind of scientific opinion in doctrine to all who genuinely accept personal communion with God and live in accordance with his holy will.

Nevertheless, this study has historic if not purely spiritual importance. The restricted treatment in this ably written work deals quite concisely, but very correctly with the patristic age, the ancient church, the development of doctrine in the middle ages, the scholastic period, and the results of the teaching both of Luther and Calvin.

We do not need to agree with any side of the controversies on predestination, transubstantiation, Christology or atonement. We can find a revelation of a redemptive Deity in Jesus Christ, and rejoice in his grace with a rational attitude of our own, but our own views may gain in their intellectual value if we grasp these confessional views, so clearly stated in this scholarly History of Doctrine. We regret that space does not permit a more detailed review, but we commend it to be placed side by side in theological libraries with both Fisher's and Sheldon's *History of Doctrines*, and also Briggs' *Theological Symbolism*.

Spiritual Values and Eternal Life. By HARRY EMERSON FOSDICK. Cambridge: Harvard University Press. \$1, net.

THIS is the twenty-first of the annual Ingersoll Lectures on Immortality, and while it may not seem to add to the proofs of the eternal duration of human life, it is a most original and vivid statement of one strongest foundation of this belief. It is an answer to that question which must at last arise in the mind of every man who is more than a mere animal in his experience: "What is to be the destiny of the spiritual values which man experiences and creates?" It is these spiritual values, truth, beauty and goodness, which make life more worthwhile than can be measured by finite years. Certainly love stronger than death belittles death as an end of conscious existence. Such a belief in life eternal is finely expressed by Emerson:

what is excellent,
As God lives, is permanent.

Doctor Fosdick respectfully considers that "attitude of many modern

minds from Thomas Hardy to Anatole France, from Bertrand Russell to George Santayana," who enjoy valuable experiences but "see them set in a matrix of cosmic apathy and ultimate destructiveness." But he strikingly shows the inadequacy of such philosophic realism as well as that of mechanistic naturalism.

"Spiritual values are a matter of fact." "The cosmos did not stop with newts but went on to Newton; it did not exhaust itself in crystals, but produced Christ." This is a bigger element in life than all materialism.

Such faith is of course not a rational necessity but an adventure which adds to the worth of our existence. Should all men die, without this form of survival, the world would be one day "a played out planet," a "dénouement which I do not believe." Even to have such "an intense and reverent curiosity," as Charles Kingsley claimed to possess, is "a present possession of eternal life."

This is a short lecture, but a charming one both in its literature and its religious conviction. A further notice is made of it in the Bimonthly Brevities of this issue of the REVIEW.

Judaism in the first Centuries of the Christian Era (The Age of the Tannaim). By GEORGE F. MOORE. Two volumes, pp. 552; 487. Cambridge: Harvard University Press. \$10.

THE title of this great work does not *per se* convey an adequate idea of the magnitude of the task undertaken by Professor Moore. Books on the subject are certainly not wanting, and most every reader of the New Testament thinks that he has a fairly good idea of the religion of the Pharisees, Sadducees, and Scribes. It may therefore seem incredible that a great scholar could profitably spend thirty years of his life investigating the Jewish background of Jesus of Nazareth. Consider however the mere task of collecting the material from Biblical, Apocryphal, and Rabbinical sources, voluminous in bulk, written in a variety of languages, difficult of interpretation, raising at every step exegetical, historical, and critical problems; reflect—that this is only the preliminary work, the final aim being to breathe life into these dried bones and "to exhibit the religious conceptions and moral principles of Judaism, its modes of worship and observance, and its distinctive piety" (I, 125)—a lifetime is hardly sufficient for such an undertaking. These two volumes, to be followed by a third one intended for the specialist and containing technical notes, are unique in range, method, and thoroughness; it is safe to predict that, for many years to come, they will remain the standard work on Judaism, from Herod the Great to the Patriarch Judah (died about 220).

The introduction sketches the history of the Jews from the time of Ezra to the codification of the Mishnah (about 200) and classifies the sources. The Jewish religion is then described topically under the following comprehensive headings: revealed religion; the idea of God; man, sin, atonement; observances; morals; piety; the hereafter. The four comprehensive indexes cover nearly ninety pages. Although based on a

thorough investigation of the problems involved, on the part of an eminent scholar, the presentation is unencumbered by technical apparatus and suitable for the average educated reader and particularly for the minister who did not finish his theological education in the seminary.

Although a summary and a discussion in detail are impossible here, a few points, chosen almost at random, may be noted to illustrate the contributions of the author and the interest of his volumes. Not a few popular prejudices and misapprehensions are corrected: the religion of the Scribes and Pharisees was "loyalty" rather than "legalism" (II, 78); the ethical teaching of the Synagogue was not purely negative, nor that of the New Testament purely positive (II, 88); sin, in the Old Testament and in Judaism, is a "fundamentally religious" idea, and not a transgression of the moral law as in Protestantism (I, 463); there is no clear evidence "that the Jews had a doctrine of a suffering Messiah" (I, 551); "in any representation of the Jewish sabbath . . . it is a stupendous error to concentrate attention on the micrologic casuistry of external restrictions or relaxations, ignoring the real significance of the day for religion itself" (II, 39). Nor is scholarly opinion always trustworthy: there never were "proselytes of the gate" in the sense of "semi-proselytes" (I, 340f); the prohibition of the use of the proper name Yahweh was not based on an erroneous interpretation of Lev. 24. 16 (I, 427); the Palestinian Jews knew no "hypostasis" in the Christian sense (I, 437). An occasional remark exposes the shallowness of some phases of modern research: "The jargon of anthropologists (and anthropological theologians) is getting to be as portentous as that of the mediæval alchemists, with this difference, that the alchemists' jargon was for the mystification of outsiders, while the anthropologists mystify not only the unlearned but themselves, unawares, with their Totem, Mana, Taboo, and the rest. The sabbath as a "taboo-day" means nothing but that it was a day on which certain doings were interdicted . . . which is the very definition of the sabbath, as everybody knew before" (II, 21f. cf. 77); elsewhere he sounds a warning "against the fallacy of that abuse of the 'comparative method' which jumps at derivation wherever it finds analogies" (II, 65). Aside from such negative contributions to our knowledge, the book is a vast storehouse of Jewish lore, learning, exegesis, wisdom, custom, practice, and what not, dating from the first two centuries. But, without losing sight of the forest on account of the trees, Professor Moore contemplates Judaism as an organic whole. He is ultimately a biologist interested in living beings rather than an anatomist dissecting corpses. Lights and shadows alternate in his picture, but if Judaism taught as its cardinal doctrine "that the forgiveness of God is bestowed upon the sinner who seeks it of him in penitence with confession" (II, 58), it can hardly be superseded; and if it "gave to the world not only the fundamental ideas of these great monotheistic religions [that is, Christianity and Islam] but the institutional forms in which they have perpetuated and propagated themselves" (I, 285), then we owe to the great Rabbis a greater debt than we generally care to acknowledge.

ROBERT H. PFEIFFER.

Boston University School of Theology.

Bible Lands To-day. By WILLIAM T. ELLIS. New York: D. Appleton and Company.

THIS is a capital book, full of interest and by no means unimportant. It should appeal strongly to at least four classes of readers: to those who are interested in Bible study, in archæology, in descriptions of travels and in world-wide political tendencies. The author is experienced and distinguished as a journalist and traveler, as a student and teacher of the Bible, and as a thoughtful observer of international affairs.

In its plan the book is an account of a journey or a series of journeys in which the author, accompanied by his wife, undertook to visit all the places in which occurred the events recorded in both the Old and New Testaments. With regard to the travels themselves two things impressed Doctor Ellis particularly: First, that by having a definite object in view, examining all the places visited with special reference to their Biblical significance, he was able to get more out of his experiences than if he had been, as most travelers are, aiming simply to see whatever sights might be available. The principle seems to be the same as that upon which the sportsman proceeds when in shooting into a covey of birds he aims at some particular bird, and in that way brings down more game than if he were to aim simply at the entire flock. The other thing that greatly impressed him was the extensiveness of the Bible lands. As he suggests, many people in thinking of the lands of the Bible have in mind only Palestine, which is a very small country; whereas the lands actually covered by the events of the Bible embraced the larger part of the known world at that time; at least the greater part of the empire of Alexander and of the Cæsars; the lands of ancient history, literature and art.

As a mere book of travel, with its survey of the passing scene and account of experiences amusing or more or less adventurous, or as a description of the Bible lands as they are to-day, many of the ancient cities being now in ruins, and others preserving a continued existence from centuries before the time of Christ, the book is well worth reading and furnishes both entertainment and instruction. But to my mind its greatest significance lies in its presentation of the international political situation and tendencies.

In his preface the author remarks somewhat naïvely: "Whoever reads this book through will have a comprehensive knowledge of the critical case of international affairs in the Near East." Perhaps the promise held out here by the word "comprehensive" is too great, but at any rate the reader, judging from my own experience, will know more about this subject than he did before. And his knowledge will be rather disturbing as it relates to the prospect for peace and good will among men in the near future. Doctor Ellis's writings do not give the impression that he is unduly pessimistic, but he finds much in the political situation of the Near East to cause serious apprehension of trouble; much evidence that the statesmanship of the major European powers is far from proceeding on lines of altruism. He says:

"Machiavelli's bones may be buried in the Church of the Holy Cross,

in Florence; but his spirit still dwells in the chancelleries of Europe." Concrete evidence of this he finds in the dealings of France with Syria, and of Great Britain with Egypt, and in the imperialistic spirit now rampant in Italy. As he studied Rome from the point of view maintained throughout he was moved to say:

"Once again the issue is Paganism versus Christianity; Rome versus Judea; Nero versus Paul; Mussolini alive versus Wilson dead."

The reference to President Wilson brings us to one of the most important and striking features of the book. Everywhere in the Near East, and especially in Syria and Egypt, we find that the Wilson ideals, the American war aims as stated by President Wilson, furnish the inspiration of the people and the basis of their struggle for complete independence. Whatever may be the feeling of the European peoples toward the United States, that of the Near Eastern peoples is one of enthusiastic admiration. We in America have largely forgotten President Wilson's declarations so widely acclaimed at the time throughout the allied nations, to the effect that every people has a right to choose the sovereignty under which it is to live; that small states are entitled to enjoy the same respect for their territorial integrity that great nations exact; and that the world has a right to be free from every disturbance of its peace that has its origin in aggression and in disregard of peoples and nations. But in the Near East these principles are taken seriously, and the name of the great idealist who enunciated them is held in reverence.

Doctor Ellis himself is an idealist in the sense that he believes that in the essential principles of Christianity must be found the solution of the world's problems. "Not pacts (he says), but purposes; not documents, but discipleship; not the maneuvering of statesmen but the mastery of the Saviour, holds promise of that new world era wherein men will abide as brothers," and again: "We must go to Galilee, rather than to Geneva, to find peace."

But it may well be that the best and most practical road to Galilee leads through Geneva; and to my mind this book is an additional item in the accumulating mass of evidence showing that when the political pendulum in this country swung away from the ideals of President Wilson, the cause of world peace received a sad and serious setback from which it is recovering but slowly, if at all.

W. FOSTER HAYES.

Owensboro, Ky.

Der Protestantismus der Gegenwart. Unter Mitwirkung führender Persönlichkeiten des kirchlichen und theologischen wissenschaftlichen Lebens. Herausgegeben von Stadtpfarrer D. Theol. C. SCHENKEL. Pp. xiv+809. Stuttgart: Verlag Friedr. Bohnenberger.

THIS tall, broad, heavy octavo (or quarto), gotten out in splendid style, is evidence sufficient in itself that Germany is back on her feet again, financially and in every other way, though echoes of the Great War ring ever and anon through the chapters like the tolling of a funeral bell, but like that with no bitterness nor recrimination. Contributions

are as follows: *Life and Spirit of German Protestantism To-day*, by Foerster; *Protestantism of the North*, by Rohde; *American Protestantism*, by Keller; *Churchly and Religious Life in England and Scotland*, by Dibellus; *Protestantism in the Latin Lands*, by Kuntz; *Evangelical Free Churches of the World*, by our own Bishop Nuelsen (written in lucid German, full of information, accurate, and with all courtesy to state churches, yet with fine vindication of the right and *raison d'être* of the free); *Protestantism and Union Movements*, by Schreiber; *Protestantism and (Roman) Catholicism*, by Hermelink; *Evangelical Lutheran Christianity*, by von Pechmann (written with deep spiritual appreciation by a devout and highly placed jurist and judge); *Christian faith according to the Reformed Doctrine*, by Brunner; the *Liturgical Movement*, by Foerster; the *Protestant Man*, by Helm; *Kultur and Protestantism*, by Seeberg; *Protestantism and the Social Question*, by Herz; the *German Evangelical Press*, by Hinderer; *Piety in the Poetry of To-day*, by Gunther; *Religious Art To-day*, by von Merz; the *Evangelical Woman Movement*, by Paula Mueller-Otfield; *Significance of Old Testament for German Protestantism To-day*, by Schmidt (Giessen); *New Testament and Evangelical Christianity*, by Heilmüller (a well-known brilliant and liberal scholar now deceased); *What Jesus Signifies for Us To-day*, by Weinle; *Evangelical Faith*, by Jaeger; *Evangelical Life*, by Schoell; *Protestantism in the Struggle of World Religions*, by Frick; *Home Missions*, by Mahling; *Evangelical Church and Youth Movement*, by Stählin; *German Protestantism Abroad*, by Geissler; *Inner-German Diaspora*, by the same; *Tasks of Evangelical Christianity To-day and in the Future*, by the editor. Thirteen of the contributors are theological professors. Forty-nine German modern artists (two or three Scandinavian) are represented with over a hundred pictures, many of them full-page, reproduced in original colors with extraordinary success. There are also portraits of present-day leaders, and pictures of churches, scenes, monuments, etc. All in all the work is a noble creation of German Protestantism as well as German book-making, and can be read with instruction, edification and delight. Some of the writers, however, are long-winded, and their articles could have been abridged without loss. And some are so excessively "liberal" that a correction or two can hardly be avoided.

Hermelink says that the New Testament is not regulative for us (pp. 189-190). In matters not vital for faith and life this is true, but in apostolic times the foundations for faith and life had to be laid and were laid, and this being done why should we or how can we lay them again? Of course the "truth-foundation of Protestantism is not in an orthodox iron-mailed system of Holy Scripture" (p. 191), for there is no such system; but that is no reason why Protestantism cannot and must not build on Scripture. It is also true that early Protestants showed excessive zeal at times against each other and against "Papists," but that does not affect the fact that they were united in scriptural truths over against Catholicism, and that they were justified in this. It is also a false lead to bring in the doctrine of verbal inspiration, which has nothing to do with our principle of the Bible being the only true rule of faith, as

inspired in its essential gospel. Nor can we throw out the Bible as a test of doctrine on account of the deeper fact that "according to our experience the truth of the gospel evinces itself in the overpowering of our inner life and conscience by the Word of God which kills and makes alive" (p. 191). Of course the gospel does this, but it does it also for the Catholic; and the Word's religious illumination adds to rather than eliminates its value as a test of truth.

Brunner thinks that the "democratic passion, which is characteristic of the Western world, springs in no case out of the reformed faith, but out of *Sektentum* and the law of nature" (p. 266). Well, it is true that the Congregationalists of New England, the Presbyterians of the South, and the Friends of Pennsylvania belonged to what some graciously call "sects," but it is also true that they offered favorable ground for democratic seed, and in the case of the two former their reformed principles worked effectively in the same direction.

The radicalism of Heitmüller and Weinel gave several occasions for marginal notes, but the editor's space warns. Suffice it to say that, of course, Synoptists and John show "different traits" in their picture of Christ (p. 527), but not different in the sense of being contradictory or even inconsistent. Nor can we shelve the New Testament as "authority" for faith in favor of the "Word of God as it has found incorporation in Jesus Christ" (p. 527). For it is exactly in the New Testament where is revealed the Word of God in Christ in God's redeeming power, love, light, etc., in spiritual power, purity, peace, in grace and truth, and it is this which makes that Testament as a handy and written rule of faith and life the Word of God especially. And over against misstatements on p. 529 it must be said that the inspiration of Scripture is not affected at all by variant readings in Greek manuscripts, which do not change any doctrine; that while there may be errors in trivialities, the differences between writers and mistakes in copyists do not touch essential truth; that the New Testament when expounded by the historico-critical method gives *one* revelation or teaching, so that honest seekers will be able to find and have always found the truth; that Scripture does not demand an "inspired" interpreter, as Catholics say, but only an honest one; and finally that it is not true that the "doctrine of inspiration is given up in all camps of theology," for thousands if not millions of intelligent and devout Christians hold it as when properly understood not only the induction of biblical science but the sweet gift of Christian experience as of a light that shineth on life and its mysteries, on eternity and on the face of God.

Drew Theological Seminary.

J. A. FAULKNER.

In China. By ABEL BONNARD. New York: E. P. Dutton and Co. \$3.50.

THIS travel book on China was given the Grand Literary Prize by the French Academy. There is much exceedingly clever and fascinating writing in the volume. It sparkles as we expect good French writing to do. The author discusses many subjects in a most entertaining way. There is a certain appreciation of real Chinese civilization as, for example,

when he says, "I fully understand the grace of China. It does not belong to nature, race or climate but it is the acquired and sometimes exquisite grace of a civilization; of courtesy and culture." On the other hand his attitude toward the new China is pretty much that of gunboat captains and consuls. There is little real understanding of China in this book. Mr. Bonnard has given the observations of a traveler rather than the conclusions of a student of Chinese civilization. He regrets the days of Empire and wants to go back to the old days of the Mandarins—to the days before the dawn. He got that from some "old China hand" who longs for the times when Chinese could be kicked about with impunity. There is also a certain scorn of the Chinese, a European haughtiness that is far from pleasing and is quite misleading in this present day. In a word, I should say that the book is entertaining but not overmuch enlightening.

J. M. YARD.

West China University.

John Wesley. By WILLIAM HOLDEN HUTTON. Pp. xvii, 181. New York: The Macmillan Company.

THIS brief but quite brilliant biography of Wesley is the best book so far in that Great English Churchmen Series, edited by Sidney Dark, and is written by a distinguished Anglican who is the Dean of Winchester. He sees in the Founder of Methodism a "man of great views, great energy and great virtue." "He was an Organizer of Victory, and one might say the first of the Benevolent Despots. . . . Wesley's influence is as wide and enduring as Napoleon's and more permanent than Bismarck's."

While Doctor Hutton's description of Wesley's conversion is scarcely as vivid a portrayal of a personal spiritual experience as we Methodists can see in it, being somewhat too Freudian in its psychology, yet it is recognized that here "Methodism as a converting world-force began." But this Anglican author is remarkably fair in his treatment of Wesley's organization of Methodism, his work as a preacher, and his doctrinal attitudes. He rightly sees in "the wonderful *Journal* almost the most remarkable autobiography ever written." Hutton, moreover, vigorously condemns Bishop Lavington's indecent attack on Wesley in which he was called Papist, traitor, and other abusive terms. Many of the mild criticisms of Wesley in this book may have some historic basis, but the writer even allows these to be real elements in a determination of character.

We heartily advise our readers to secure and absorb this little volume. To get such an outside picture of John Wesley, our father in God, will have real value to us all. Doctor Hutton is even strikingly courteous to our own denomination when he says: "The works of the separate body which he so unwillingly founded are known and read of all men."

Worship Training for Juniors. By JOSEPHINE L. BALDWIN. Pp. 219. New York: The Methodist Book Concern. \$1.

Not enough can be said either for this book or its writer. Miss Baldwin's career has been dedicated to religious education. She is a saint in

the household of the Sunday school. By virtue of both her pen and personality, the modern religious educational movement is greatly indebted to her. And she is still "in the harness"; going strong! For your star example in indivisibility take the case of her character and her ability. It is simply impossible to "draw the mystic line, severing rightly" the one from the other. They form a magnificent unity. For all her humanness and humor, she is a spiritual genius. It is a benediction to know her. In addition, she knows what she is talking about! You will not need to read many pages before you will be aware that here, at last, you are straight on the trail of that otherwise so elusive entity, the expert. Not that she subscribes to all the frills and fads of modern technicians in religious education. Only the grossly gullible do that. Being much of a technician all on her own account, she can afford to develop her theme along more original lines, with the result that she has written a book one would do well to notice.

She here invades a field to which all too little attention has been paid. Not that Miss Baldwin has hitherto neglected it, as witness her "Services and Songs for Use in the Junior Department." But that most of us have. We get neither to the child-mind nor to the child-heart, even though we are parents, and dreadfully mean to! Accordingly, it will prove a liberal education for the pastor, not to mention church school workers, to read this treatise, with its significant discussion of worship, the relation of beauty to it, the use of Scripture and other literature, vocal and instrumental music, the personal prayer life of the child, the place of prayer in the Junior service for worship, the place of giving in it, the uses to which story and art may well be put, Junior worship as preparation for church worship, and program building. Especially illuminating is her discussion of the need for the careful selection of hymns, and the proper methods of giving.

In the neighborhood where Miss Baldwin actually teaches, the proper definition of an exceptionally fortunate child is one who belongs to Miss Baldwin's class in church school. Her book is not based on mere theory. It comes out of a rich experience. There are living monuments to her living art. Her skill and consecration have built the finest of manhood out of the most unpromising of boyhood. She has "produced the goods." None better is to be found in all the land. No one may more safely be trusted as a guide in the training of Juniors.

JOHN M. VERSTEEG.

Newark, N. J.

History of Socialist Thought. By HARRY W. LAIDLER. New York: Thomas Y. Crowell Company. \$3.50.

DOCTOR LAIDLER starts with the social prophets of the Old Testament, Amos, Hosea, Isaiah, and others, and leads us by a long and devious, but sure, way down to the socialism and related movements of to-day. Nothing, it seems, is omitted. Here are utopianism and scientific socialism, here fablanism and revisionism and syndicalism and guild socialism, with a host of variations and modifications and side developments. Here, too,

that the record may be human, are the great personalities who have made, or been made by, the history—probably both—Amos, Saint Augustine, Plato, Bacon, Robert Owen, Karl Marx, of course—who else has cut such a swath!—and the leaders of the various schools—Kingsley and Maurice with their 'Christian socialism; Bernard Shaw, H. G. Wells, the Webbs, Fabians all; Bernstein, leader of revisionism, Lenin and Trotsky, Ramsay MacDonald, Karl Kautsky and very many others. The outstanding documents of the history are quoted or summarized at illuminating length—the Communist Manifesto, fabian documents, the records of guild socialism, syndicalism, communism.

Throughout the study the author remains cool, aloof, impartial, judicial. With equal dispassion he discusses orthodox socialism with which presumably he is in hearty sympathy, having been for years identified with the movement, and communism of which he is presumably critical. It is this judicious temper, together with the mass of fact material, competently summarized and set forth for the most part with admirable proportion, that gives the book its value, both as a source for the student and a "story" for the layman. It may well find a place in the personal library of the churchman, as it will assuredly in public and university libraries.

Yet, oddly enough, this very dispassion disqualifies it as a wholly adequate interpretation of socialism. For socialism has from first to last been passionate! Otherwise it would not have been. It represents a burning protest against inhumanities and inequalities. It has ever been a Cause—with a capital C.

Doctor Laidler records, to be sure, the words in which the passion has been expressed. For instance, he quotes Isaiah: "The spoil of the poor is in your houses. What mean ye that ye beat my people to pieces and grind the faces of the poor? saith the Lord of hosts." And Louis Blanc upon the formation of the Provisional Government: "On these same seats, glittering with embroidered coats, what do I see now? Garments threadbare with honorable toil. . . ." And Harold Laski's description of Karl Marx, "He put in the forefront of social discussion the ultimate question of the condition of the people. . . ." But by hardly a stroke of the pen does the author indicate that he participates in the passion.

I do not mean the above as a criticism, really. The Crowell Social Science Series is—as it ought to be—factual, not propagandist! I call attention to it as of importance to the Christian who is obligated to be a propagandist—in other words, a missionary. We Christians must supplement Laidler with socialist papers and attendance at socialist meetings if we would get at the innerness of a movement which shares with Christianity a passionate concern for the folks at the bottom. Incidentally the particular one of "the 57 varieties" of socialism where passion is perhaps chiefly to be found just now is communism—socialism's youngest child.

And while I am calling attention to the insufficiencies in Doctor Laidler's fine study, I have looked in vain for a vivid sense of that developing alignment which many observers perceive taking place in the world to-day—financial imperialism on one hand, on the other "the underlying population," to use Thorstein Veblin's phrase, awakening and rebelling

against the exploitation which imperialism spells. (See *The Revolt of Asia*, by Upton Close, and, for the awakening in Latin-America, the writings of Carleton Beals and S. G. Inman.)

The brand of socialists known as communists are keenly aware of this awakening and for weal or woe they are doing their part in extending and intensifying it. "Workers of all nations unite. You have naught to lose but your chains; you have a world to gain," said the Communist Manifesto of Marx and Engels. The communists are expanding the slogan to read "Workers of all nations, and oppressed peoples everywhere unite." Doctor Laidler, it seems to me, scarcely catches the present burning significance of the revised battle cry. But, then, his book is primarily a history of social thought—not a prophecy of coming world developments. And an excellent history it is.

WINIFRED L. CHAPPELL.

New York City.

Christ and Money. By HUGH A. MARTYN. Pp. 112. New York: George H. Doran Company. \$1, net.

PRINCIPAL DENNY declared that more is said about money in the New Testament than about anything else. Wealth is everywhere pictured as a peril, and the worship of Mammon (or money) is shown to be the worst of all paganism. How far has the spirit of Christ entered into the industrial and commercial life of to-day?

This most precious little book does not deal with Profit Sharing, Credit Control or similar modern methods of controlling business. It goes deeper by its exposition of the mind of Christ. Real Christianity is something vastly bigger than the wisest and best sociology.

Here is revealed the small value of money, as mighty as it is in our modern social life. But money is not real wealth. Much of the common standards of religious life which glorify financial success is actual blasphemy. Real wealth is inside and not outside our life. When Jesus warns men not to lay up treasures on earth, he teaches that the real goods of life are spiritual, things that money cannot buy.

It is on this basis, laid down in the first two chapters, that Mr. Martyn goes on to deal with the Rights of Property, The Acquisition Motive, and the Ethics of Personal Expenditure. This work is a genuine introduction to what is called the social gospel, founded on the teachings of Jesus. If accepted and lived, the church would conquer the world.

The Rise of American Civilization. By CHARLES A. BEARD and MARY R. BEARD. Volume I. The Agricultural Era, pp. 824; Volume II. The Industrial Era, pp. 828. New York: The Macmillan Company. \$12.50.

At last we have the history of the United States written with reference to the large background of world history. It is shown to be a part of the migratory movement of the nations in search of more equitable conditions of living. The men who founded this nation were of heroic mold. And yet they were humans with the impulses of acquisition, and keen

on securing their gains with the greatest advantage to themselves. Idealism was assuredly one of their assets, but there were also other influences which played a strategic part.

Myth and legend have been too conspicuous in the annals of our history. The rugged greatness of our leaders is not discounted when attention is drawn to less desirable features which they shared with the common herd. But there was an epic grandeur in their refusal to yield to the foes of the wilderness, and in their intrepid ability to wrest victories from unfavorable circumstances. Truly our inheritance is magnificent. A reminder of the past, as given in these two splendid volumes, has a chastening effect, in challenging our best efforts towards loyalty, without the vanities of spread-eagleism or the perversions of prejudice.

Almost exclusive attention is given to the economic aspect of American history because this was an outstanding factor in our national life. But this should not be interpreted in a purely materialistic sense. At no period were we so immersed in the material concerns of gain and pleasure as to have lost our sensitiveness to the finer virtues and graces. "Paradoxical as it seemed there was perhaps some justification in the exclamation of a visitor from a foreign country, which had received great largess from the United States in the form of charitable relief, to the effect that 'the American people have the softest hearts and hardest hearts of any race on earth,' combining under one mental roof 'pep, thrift and service'" (II. 738).

Doctor and Mrs. Beard have produced a work which sets things in their right perspective. They place the issues which arose at critical periods in the stream of national and international life. In spite of eddies and swirls, we are able to see a continuity of faith, experience and activity, from the early days when the structural base was laid for empire building to the machine age of to-day. This impartial narrative interprets rather than describes. The attention is focused on the outstanding developments. These are expounded with a wealth of historical learning, with a passion of patriotic fervor, with penetrating insight, with an amazing scope of critical appreciation. All this rich material is furthermore conveyed in language that is superbly fine so that from the point of style it is a work of literary art. It is a full-length portraiture of American life concerning its agriculture, industry, science, politics, art, music, literature, education, religion and philanthropy.

It is impossible to notice the many excellent qualities in these two volumes. They extend to over sixteen hundred pages, not one of which is superfluous. The surprise is that so much is given which is altogether relevant for a thorough understanding of our inspirations and institutions. What a picture of "a somnolent yet potential nation unfolding its sovereignty in the early days (I. 81). Then turn to the "mass movement in which preachers, pamphleteers, committees, lawyers and state governments advanced the revolutionary cause" (I. 264).

It is a pleasure to notice the recognition of Methodism's influence for democracy from the beginning. Francis Asbury is well described as Peter the Hermit of this church (I. 450). Our characteristically para-

doxical ways as a nation are well summed up in a sentence. "Taken all in all, if it is safe to generalize about a matter not capable of mathematical measurement, it would appear that America of the machine age offered material subsistence for a life of the mind more varied and more lucrative, both relatively and absolutely, than any nation that had flourished since the beginning of civilization in the Nile Valley" (II. 743).

This comprehensive survey makes it clear that there is no occasion for the depressions of pessimism. The future of America is secure. It has moved "from one technological triumph to another, overcoming the exhaustion of crude natural resources and energies, effecting an ever wide distribution of the blessings of civilization—health, security, material goods, knowledge, leisure, and æsthetic appreciation" (II. 800). There are streaks of darkness in the heavens, but behind the clouds the sun is shining. Our past justifies a substantial hope of the future for the democracy of religion and for the religion of democracy as found in the evangel of Christ.

The chapter titles are intensely suggestive and reveal the character of their contents. Here are some of them: Provincial America, The Clash of Metropolis and Colony, Populism and Reaction, Agricultural Imperialism and the Balance of Power, The Sweep of Economic Forces, Democracy Romantic and Realistic, The Triumph of Business Enterprise, Rise of the National Labor Movement, The Politics of Acquisition and Enjoyment, The Gilded Age, Imperial America, Towards Social Democracy, The Machine Age. These titles should whet the appetite of readers to become acquainted with one of the most consequential histories of our nation. It is a mine for the preacher, a source of uplift for every American, and a revelation to all and sundry, at home and abroad.

OSCAR L. JOSEPH.

Encyclopædia of Religion and Ethics. Edited by JAMES HASTINGS. Index volume. New York: Charles Scribner's Sons. \$8.

THE twelve volumes of this remarkable encyclopædia are an indispensable asset to every preacher, teacher and writer. I have used it regularly since the appearance of the first volume in 1908 and always with the greatest satisfaction. All phases of religion, from the crudest animisms to the most cultured types of Christianity; every religious and moral idea as embodied in customs and practices among backward peoples and the most advanced nations; ancient and modern systems of philosophy and ethics; biographical and critical articles on the world's great thinkers; the baffling variety of religious cults, Christian and non-Christian, and their institutional forms; the history and geography of all lands together with their political, economic and social achievements—all this and much more receive thorough treatment in these volumes. An extra volume of supplementary dissertations will be needed later, but otherwise this encyclopædia will not be superseded for many years.

All who have used this great work have frequently felt the need of an index volume. This is now supplied with praiseworthy completeness and

without the tantalizing brevity that has marred the value of so many indexes. This index is a colossal undertaking. It may well be regarded as the key which opens the door into the wide and fertile fields of learning found in the encyclopædia. The topical arrangement and the system of cross references help one to see each subject within the perspective of a vast, yet minutely mapped field of research.

The extent of this accessible material might be gauged from the following tabulation: Christianity has six columns of references with an average of eighty references to a column; church history, 4; church, 3; denominations and sects, 6; church councils, arranged chronologically, 7; biblical criticism, inspiration, gospels, Old Testament, New Testament, 8; life, death, immortality, retribution, soul, state of the dead, 15; Jesus Christ, Christology, Person of Christ, Messiah, 4; ethics, law, love, righteousness, sin, salvation, redemption, 10; God, gods, animism, ancestor worship, pantheism, polytheism, nature worship, providence, teleology, theology, 16; Greece, 8, and other countries received the same generous attention; scholasticism, science, philosophy, idealism, humanism, psychology, metaphysics, rationalism, 8; marriage, divorce, tabu, purification, 8; monasticism, initiation, religious orders, 5; priest, priesthood, ordination, baptism, eucharist, liturgy, sacraments, worship, 8; mysticism, mysteries, gnosticism, orphism, pietism, prayer, 8; religion, 8, to which should be added numerous separate references under the various religions; atonement, expiation, merit, penitence, sacrifice, vows, 8; literature, drama, art, music, hymns, 5; anarchy, politics, socialism, social reform, 3; architecture, temples, shrines, 3; missions, 3.

The many foreign words used in the encyclopædia are also explained with volume and page references. This section of forty-eight three-column pages is really a dictionary of foreign languages.

OSCAR L. JOSEPH.

BOOKS IN BRIEF

The Magic Formula. By L. P. JACKS (Harpers, \$2.50). These exquisite stories are almost parables of various forms of mysticism and of religious experience. There are strange things in life which the keen vision of Doctor Jacks constantly beholds and tells in the form of tendency narratives. These twelve tales are choice selections from the five previously published volumes of short stories. Humor and pathos meet in these portraits of human souls.

The Galilean Accent. By ARTHUR JOHN GOSSIP (Scribners, \$2.50, net). With confidence we assert that there are probably no more remarkable modern books of sermons than this and his previous volume entitled *From the Edge of the Crowd*. We cannot review sermons, for each one of these sixteen would require a page of analysis. But here is the gospel, not dogmatic but strongly personal in its statement. Perhaps extreme Fundamentalists would fail to find in these sermons the ultra orthodoxy which they have substituted for experimental piety; nor would the negative

Modernists care for such intense spirituality. Here is a supreme example of the preaching needed in the pulpit of our times.

The Life in the Spirit. By BRUCE S. WRIGHT (Cokesbury, \$1.25). These short sermons will be as inspiring for adults as Doctor Wright's former addresses were to children. Sixteen of them. Here is the mere skeleton of the first on "Purple, Scarlet and Crimson." "First, is the Purple of the new year touched by the blue of faith. . . . The second color I have in mind is the Scarlet of Easter, tinted with the yellow of hope. . . . Third, there is the Crimson of Christmas, dominated by the red of love." Surely these three primary colors, red, yellow and blue, make white, the full radiance of life:

The Worship of the Little Child. By EDNA DEAN BAKER (Cokesbury, 75 cents). This President of the National Kindergarten and Elementary College presents a useful textbook for parents and teachers. Can we teach little ones real worship, give them the right atmosphere, lead them to a true concept of God, make music a spiritual element in life, and train them in personal service? This work will help.

The Story of Lizzie L. Johnson. By BISHOP FRANCIS WESLEY WARNE (Abingdon, 75 cents). Miss Johnson, seized with incurable illness in her thirteenth year, was a "shut-in" sufferer for more than a quarter of a century. There never was a whiter soul, nor a more painful life spent in fuller service. The story is thrilling and inspiring. And it is a real revelation to learn how an invalid, lying upon her back, could work with extraordinary efficiency. It was an achievement of genuine conversion and entire consecration. Supporting by patient labor, pastors and teachers in India, Bible women in India and China, native pastors in Africa, foreign scholarships, etc.—every year's work went far beyond the average of other healthy members of the church. She was a true partner of the pain and passion of her much-loved Lord.

The Great Physician. Selected and arranged by A. J. GAYNER BANKS and W. SINCLAIR BOWEN (Macmillan, \$2). This is a manual of devotion for those in care of the sick. While it is quite liturgical in its programs, because being from members of the Protestant Episcopal Commission on Christian Healing, it is a treatise which all other pastors and religious workers would find valuable in their visitation and ministrations given to their sick patients. All ministers should be sacred physicians in partnership with Christ.

Jesus Only. By BENJAMIN SAMUEL VARJABEDIAN (Homestead Company, Des Moines, Iowa, \$1.50, net). Here is a not narrow but broadminded Christology, not technically dogmatic, but deeply spiritual. He sees in Jesus the only perfect Man, the hope of our race. And this vision leads to finding in him the Son of God, with whom by faith all may share the consciousness of the Father. It is a treasury of quotations of high thoughts from the noblest minds. Here we see a Divine Man, a Human

God and a perfect Saviour. This volume is unique in many ways. Besides its marvelous collection of quotations, perhaps its highest worth is in the reverent entrance of the author into the personal consciousness of Jesus Christ.

The Open Gate to Prayer. By MABEL N. THURSTON (Revell, 25 cents). A well adapted book for classroom work, every chapter ending with a helpful and stimulating questionnaire. After discussing prayer as *The Unused Power* and also *Hindrances*, it takes up the Lord's Prayer, studying it in detail. Prayer is really the Beautiful Gate of the Temple.

What Is Christianity? By JAMES E. CLARKE. A helpful and sensible treatise on personal piety. It makes Christianity as life the "vital principle of our religion." The purpose is rather to describe than to explain life at its best. It shows that an earthly Christian is not full grown but growing, not a saint but a saved sinner, not a graduate but a pupil, etc., but one with God in purpose. It does not start with knowledge but is on the way to more and more.

The Superfluous Man. By MILTON W. BROWN (The Standard Press, Cincinnati, \$2). A study of eugenics, race problems, theories of state, etc., which is quite sensible in its religious attitude. It has many worthwhile proofs of the worthlessness of war, but its literature is rather too much of the speech making than the literary sort. For example, it speaks of the Japanese as Japs. Good books may be made too cheaply journalistic in style.

The Red Road to Royalty. And Other Addresses. By LEWIS ROBERTSON AKERS (Revell, \$1.50). This President of Asbury College in Kentucky makes Christ the center of his preaching. There is in these sermons a sparkling but not overdone literary rhetoric. Of course that Red Road is the way of shed blood. Everywhere Jesus is imperial to his thought and the tenth and last sermon is on *The Dynamite of God*, the power of the Holy Spirit, to make us witnesses. We need more sermons of this sort in the pulpits of to-day.

In Conference With the Best Minds. By LORNE PIERCE (Cokesbury Press, \$1.75). A volume of essays to stir up preachers as prophets, priests and pastors. The essays are short but vigorous, treating *Personality and the Preacher*, *Progress in Preaching*, *Ambassadors of God*, *Pulpit Vulgarity*, *The Decay of Yelling*, *Preaching, a Call and a Craft*, and more than twenty other attractive themes. Every essay is followed with a rich bibliography in its theme. It is an entertaining and stimulating addition to our homiletic libraries.

The Attitude of Jesus Toward Woman. By M. MADELINE SOUTHARD (Doran, \$1.50, net). Miss Southard, a Methodist local preacher and President of the Association of Women Preachers, has produced a very able exposition of the life and teachings of Jesus in his relation to womanhood.

Every such reference in the Gospels is most fairly interpreted in her book. We see his recognition of their intellectual and spiritual capacity, his defense and reproof of women, his treatment of the outcast, his courtesy and consideration to them, his acceptance of feminine ministry, his first resurrection appearances to them, his social teaching as it affects their conduct, and the intense womanly element in his religious teaching. This is a most convincing Christian argument for the larger liberty of women in all the activities of both state and church.

Saturday Papers. By T. R. GLOVER (Doran, \$1.50, net). Doctor Glover has not only been a specialist in university lectures on religion, but he is also a journalistic religious essayist of the most fascinating type. Here we see the principles of the Bible and Christian truth as they affect the life of the modern world. These thirty-three articles appeared in the London Daily News, and are now presented in book form at the suggestion of the British Student Christian Movement. It begins with New Year and ends with Christmas Day, as dealt with by Charles Lamb and Charles Wesley. Charming and instructive, and filled with the prophetic note.

Case Work Evangelism. By CHARLES REED ZAHNISER (Revell, \$1.50). This is a clinical study of practical evangelism. While it gives proper attention to problems of environment, heredity, psychology, individual diagnosis, etc., it places proper emphasis upon the source of regeneration in the Holy Spirit. Several actual cases are presented which makes this more than a theoretical treatise. All Christian workers should understand these questions if they would reach all classes. It fits both the urban and the rural church.

Village Communities. By EDMUND DE S. BRUNNER (Doran, \$2.25, net). The Institute of Social and Religious Research is bringing out many valuable publications, which are both elaborate surveys and methods of social and religious service. This volume deals with villages and villagers, their economic life, education, health, their churches and social life. There are also nine quite thorough studies of individual villages of widely varying types. The "small town" has been too much sneered at; it needs to be understood.

Learning Religion From Famous Americans. By RALPH D. OWEN (Macmillan, \$2.50). This unusual production is intended as a source book. It is in strict accordance with the latest procedures of education. "Case study" of this sort has real worth, and a deal more will be engaged in by the teachers of to-morrow. The author, who is professor of education at Temple University, is far better as a teacher than as a biographer; some of his condensations leave much to be desired. Furthermore, some of the "famous Americans" included in his list will not sit well with those who have a stomach for the social gospel. But the general approach is valuable, and his study outlines are about as perfect as one is likely to encounter anywhere.—J. M. V.

Buddhism and Buddhists in Japan. By ROBERT CORNELL ARMSTRONG (Macmillan, \$1.25). This little volume in the World's Living Religions Series, written by a teacher in a Tokyo theological school, is more than instructive, it is interesting. Buddhism has played a great part in Japan in its rise from Shintoism to a higher ethical and mental life. But this "religion of another world," in spite of its minor merits, is fundamentally different from Christianity, as is shown in this able work.

A Guide to the Study of the English Bible. By HERSEY EVERETT SPENCE and JAMES CANNON III (Cokesbury Press, \$1.25). *An Outline Course of Bible Study.* By ADA THURMAN TERRILL (Revell, \$1.50). Two textbooks for the study of Scripture, much alike in method. The first is, however, somewhat preferable. Possibly either of them could have been quite as practical if they had used a more critical foundation. Both are useful for Bible-school work.

The Rise of Gentile Christianity. By F. J. FOAKES-JACKSON (Doran, \$2). These nine lectures, rather adapted to Christian audiences than to theological education, sketch historically Christianity from John the Baptist to Origen. They describe the divergence from primary Jewish Christianity to the Gentile Church. Probably it more fully portrays the breach between Jew and Gentile in this faith rather than the lesson of the title itself. Yet it is a valuable contribution to the history of the primitive church.

Handbook of All Denominations. Prepared by M. PHELAN (Cokesbury Press, \$1.25). A very accurate and unprejudiced picture of the many religious groups in America, all the way from the Adventists to the Vedantas. Concisely reaching 1927, it is quite useful as a brief reference book concerning ecclesiastical organizations.

Saint Mark's Life of Jesus. By ANDREW SLEDD (Cokesbury Press, \$1). A very excellent textbook on this earliest of the Gospels, based on an able scholarship. The author is evidently an experienced teacher.

Modernism. What it is. What it does. Whence it came. Its relation to evolution. By J. M. STANFIELD (Christian Alliance Publishing Company, \$1.50). There is a Modernism which is mischievous and a Fundamentalism which is false. There can also be a wise Modernism which develops true doctrine and gives progress to life, and a true Fundamentalism which builds on the one foundation laid which is not doctrinal propositions but a living Person, Jesus Christ. This book sees only the first two and not the last. Much is said about evolution but not one word concerning the far more dangerous materialism of the mechanistic psychology taught to-day in quite a number of schools. The only real safety to orthodoxy is not such controversy as here found but a real spiritual experience which blossoms into a holy life.

A READING COURSE

The Dominion of Man. Some Problems in Human Providence. By E. GRIFFITH-JONES, D.D. New York: George H. Doran Company. \$2.50.

HUMAN life has inexhaustible resources. When a learned argument threatens to convince us that we have reached the frontiers of achievement, some extraordinary feat of pioneering skill shatters the logician's verdict. The assertion that it never has been done and therefore never could be done means nothing to the adventurer. He meets it with the conclusive answer of accomplishment. So was it when Viscount Bryce made the ascent of Ararat alone, leaving the native guides behind, after they reached a height of thirteen thousand feet and refused to go higher. When this successful ascent was reported to the venerable Archimandrite of the Armenian monastery situated near the northern foot of the mountain, he smiled sweetly and said: "No, that cannot be. No one has ever been there. It is impossible." Thus also did Charles A. Lindbergh make his trans-Atlantic flight in the face of elaborate demonstrations to the contrary.

The fatalistic theory is thus repeatedly confuted and the idea of finality is discounted. Men are continually encouraged to believe that the lure of the hazardous is a summons and not a threat. They take "the hundredth chance of getting through alive" and convert a forlorn hope into a glorious triumph. An ominous fate becomes an opulent fortune. In view of this testimony, the temper of panic which embarrasses our modern life by its hectic exaggerations is as jejune as that shallow optimism which overlooks perils, as though this were a fool-proof universe. The attitude of wisdom reckons both with the evil and the good, and strikes a balance which entirely justifies the conclusion that winter leads to spring.

In a very profound sense man is the architect of his own future. It becomes one of well-being when he realizes his responsibility as a co-worker with God. It is in the light of the Divine Providence that we understand Human Providence, which means "that share in the control of mundane affairs and of his own individual and social destiny, which is man's highest prerogative." The history of the race reveals an extraordinary expansion of knowledge and an amazing versatility of initiative and activity. The interpretive recital of these results calls for a co-ordination in the interest of unified truth. He who would relate the findings of specialists must have extensive and exact knowledge, close and sympathetic patience, a rich spiritual experience and the gift of lucid utterance.

Doctor Griffith-Jones showed his rare qualifications for this task in his first volume, which dealt with "Some Problems of Divine Providence." It was discussed in the *Reading Course* for September, 1926. In the second volume he faces "Some Problems in Human Providence." Some of his conclusions are rhetorical rather than historical, and others confuse the will for the deed.

In the face of the pessimistic but not wholly ill-founded conclusions of Spengler in *The Decline of the West*, it sounds more like an assertion than an argument to declare, "It is at least certain that whatever may be the future contributions to be made to world civilization now in process of evolution, the determining elements will come from the West, not the East." The Light of the World came from the East. Why may not the next *palingenesia* or regeneration come from the same source? It may not flatter our Occidental conceit and our vain claims to Nordic supremacy to be reminded of this probability. But it is well to recall a statement made several years ago by Bishop Brooke Foss Westcott that an adequate exposition of the Gospel of Saint John will be written after India turns to Christ. The sleeping giant of China has at last awakened, and no one can predict what accessions to the truth of Christ may yet be made when the Chinese find God in the face of Jesus Christ and get a new soul. Bishop Grose is quite correct that "the future of world civilization is bound up inseparably with what China does in the next fifty years."

Doctor Griffith-Jones finely remarked at the close of his previous volume that the ancient sang the epic of "Arms and the Man" and the moderns sang the epic of "Tools and the Man." The time has now come for the epic of "God and the Man" to be sung, announcing the truth that they are the joint heroes of the world of the future. The first strains of this mighty epic are already heard. These two volumes give its significance with a breadth of view and a depth of conviction, persuading us that a new day has dawned, and that the course of events is moving toward the fuller realization of the divine purpose of universal redemption. Our attention is here confined to the second volume.

Book I on "The Making of Man" helps us to understand his place in the Providential Order, from the standpoint of biology. The subjects considered are man's natural environment which he controls according to the law of adaptation; his general equipment which enables him to realize that he is a conscious, reasoning, individual personality, with the capacity to turn existing forces into channels for the furtherance of his own purposes; his particular equipment in respect of the development of his intellect, will, moral sense and religious spirit.

These are the qualities and qualifications which distinguish the human from the animal. Their possession in varying degrees also differentiates human beings from one another. How do you explain backward peoples? (48f.) How much truth is there in the maxim "Know thyself"? Does it not rather emphasize a self-introspection which paralyzes initiative? Should it not be balanced by a knowledge of others? How does the energetic exercise of the will prove the unique dignity of man? (50ff.) Note what is said of the four types of leadership. They are the crowd-compeller, the crowd-exponent, the crowd-representative, the crowd-delegate (70ff.). To which class does the preacher belong? "Biologically speaking, social sympathy has been the main condition of the survival of races." What bearing does this fact have on Christian missions? (89ff.) What is the significance of the revelation of Christ concerning the indissoluble union of morality and religion? (103ff.)

Book II on "The Arrival of Man" is a discussion, from the standpoint of history. In successive chapters there is a rapid review of the pre-historic night when the manlike ape was transformed into the ape-like man during long and laborious processes (113ff.); of racial struggles in the dark between the Mediterranean stock from Africa, the Alpine race from the East and the Nordic or Teutonic from north-eastern Europe (135ff.); of historic dawns which represented the river-stage of civilization along the Nile and the Euphrates (155ff.); of the breaking day on the shores of the Mediterranean where the sea-phase of the drama of history was enacted by Athens the intellectual power, by Rome the organizer and by Jerusalem the spiritual influence (175ff.); of the Light of the World, Jesus Christ, the synthesis of culture, law and religion, who gathered up in himself all the significance of the past, who initiated a new ideal for mankind and who became the center of the world's history (197ff.).

What is meant by the statement that "there is but one species of mankind though there are many races"? (118.) To what extent is it correct that India, China and Japan had static and unprogressive civilizations until they felt the fertilizing influences of Western civilization? (136.) What are the migratory motives of peoples? (142.) Why have the civilizations of Persia, Media, Phœnicia and other lands utterly disappeared? (167.) The weakness of isolation is impressively shown in the failure to make a thorough impact upon life by Greece which was too coldly intellectual, by Rome which was too harshly political, by Israel which was too aridly religious (198). Their failure exposes the futility of the compartment theory of life. It also demonstrates how Jesus Christ harmonized and brought under one principle of development these three main factors which are at the roots of modern civilization (198). His distinctive revelation of God, Man, Nature and Destiny was expounded in evolutionary rather than in apocalyptic terms (214). This is the conception of the kingdom of God, that ideal Providential Order, which magnifies the sovereign grace of God and confirms the faith that the perfection of communion between God and Man will yet be realized.

What hindered the acceptance of this ideal as a practical program of life by the early centuries? The sea-phase of civilization gave way to the ocean-phase, and we are now entering upon the world-phase of civilization. Are the conditions favorable or otherwise for the coming of the kingdom of God with power? The answer is given in Book III on "The Future Man's Unfinished Tasks." The human race has now reached a critical place in its development. But if we believe in the Providential guidance of God and in the evolutionary principle of life, we are justified in expecting a way out of our dilemmas. Man has always met problems during periods of stagnation alternating with periods of rapid advance. Solutions have not closed the issues but have rather opened up new situations which were inevitable in the historic course of human progress.

Six great problems were solved by the modern world, which was qualified to do so by centuries of painful preparation. These solutions led to still more baffling problems which face us to-day. Man's mastery of

the forces of nature has precipitated the Problem of Power, which has to do with the ethicizing of these forces for his highest well-being (226ff.). The Economic Problem is how to use the vast accumulations of wealth to make opportunities for all individuals and classes for the advance of virtue (239ff.). The Problem of Internationalism is how to eliminate causes of friction between races and nations by replacing the national ethics of the natural man with the universal ethics of the spiritual man (255ff.). The Problem of Eugenics is how to use the secret of birth control for the growth of population in respect of numbers and of quality (272ff.). The Problem of Religion is how to find out the most valid religion, by the application of such searching tests as shall demonstrate its superiority over all rival and competing faiths (292ff.).

Many are working on these problems. It is too much to expect that the suggestions of Doctor Griffith-Jones will be accepted without dissension. What violence has been done to the sense of the beautiful, especially in industrial areas, by the secularization or rather commercialization of nature? (234.) What is being done in our own land to reunite the fine arts and industry? Read what is said on this subject in *The Rise of American Civilization*, by Charles A. and Mary R. Beard, especially the chapters in the second volume on "The Gilded Age" and "The Machine Age." What elements are necessary for a universal ethics with dynamic qualities? (266ff.) The argument for birth control needs to be modified by a clearer discrimination between eugenics, which has to do with heredity and eutenics, which refers to environment (285ff.). What is said on the inefficiency of science is worth considering. "Science is the switch-board of life and shows us how to direct and control its currents, but she cannot insure that the energies thus released shall be wisely and sanely used. Religion alone can do that" (295).

Which religion is capable of doing this? Buddhism, Islam and Christianity claim to be world religions. There are many other "irresponsible idealities" among the religious cults, which also claim to satisfy our deepest needs. Any religion that challenges our support must meet certain imperative demands. It must give us an adequate conception of God as the satisfying object of worship. It must comprehensively interpret the nature and destiny of man. It must offer a moral ideal that is dynamic. It must be sufficiently adaptable to the manifold conditions of men in varying stages of development. It must answer the perplexities of human experience by opening up a vista of immortality. All these requirements are fully met by Christianity.

H. G. Wells was not far from the mark when he declared in *The Outline of History*, that "we have tamed and bred the beasts but we have still to tame and breed ourselves." This is indeed the program of Christianity. Our penitential acknowledgment of the lapses and failures of Christians has this significance. It shows our willingness to remove the handicaps which have interfered with the expansive influence of Christianity and with the redemptive service of the church. When the vision of our Lord controls the purposes and practices of his followers, then the true dominion of man will be realized under the sovereignty of God.

"Even so, come, Lord Jesus, Pioneer and Perfecter of our Faith, Herald and Surety and Creator of the New Heaven and the New Earth!"

Side Reading

The Spiritual Element in History. By ROBERT W. McLAUGHLIN (Abingdon Press, \$2.50). History has been well described as "a guide to wise conduct and the only key to humane and intelligent policies." It is not the materialistic but the spiritual element which lends distinction to man during all the ages of his conflict with demoralizing forces. Such is the theme of this book on the testimony of history to religion. The argument is sustained by convincing illustrations from the whole range of history. It leads to the conclusion that all our difficulties are solved by Jesus Christ, who answers all questions in the earth and out of it.

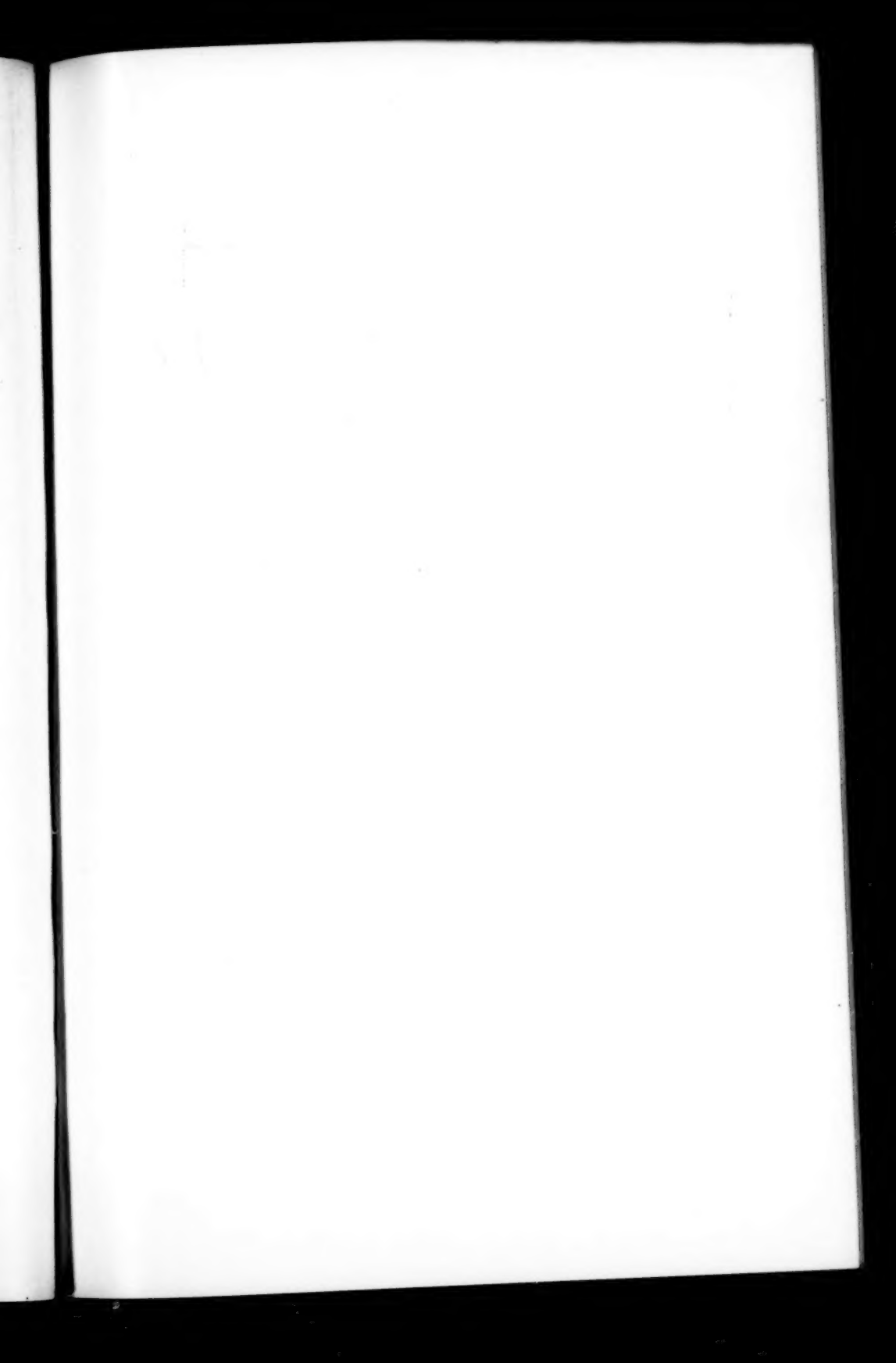
Man and the Attainment of Immortality. By JAMES Y. SIMPSON (Doran, \$2.25). It is the assurance of immortality that has conserved the dignity of man and given him a sense of real values. An eminent scientist places this subject in a spacious context with due reference to the historic Jesus who is the Cosmic Christ. Through him we are able to understand, in the words of Emerson, that,

"what is excellent,
As God lives, is permanent."

The Future of Christianity. Edited by SIR JAMES MARCHANT (Harper, \$2). The essential teaching of Christianity has not varied, although its expositions have been faulty and incomplete and the wants of men have differed from age to age. The ability of Christianity to meet the exacting demands of our day is well shown in this volume of essays by such clear thinkers as Doctors Sydney Cave, C. F. D'Arcy, W. R. Mathews, H. R. Mackintosh, A. E. Garvie, H. S. Coffin and others. It is a proof that the churches are attaining a common mind when Christian scholars cooperate to present the verities of the Christian faith which are centered in Christ the Lord of all.

For further information about books in general, address *Reading Course*, care of the METHODIST REVIEW, 150 Fifth Avenue, New York City.

OSCAR L. JOSEPH.





THE VIRGIN MOTHER ADORING HER HOLY CHILD